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Is Kuyper's terminology still relevant?

Bert Witvoet

AMSTERDAM, The Netherlands — The distinction between "church as institute and church as organism" is making a come-back in discussions in ecclesiastical circles in Holland, according to the independent weekly *Centraal Weekblad*. The terminology, launched by Dr. Abraham Kuyper around the turn of the century, for many years shaped the vision of Reformed churches (Gereformeerde Kerken) and Christian organizations in The Netherlands. The revival of Kuyper's terminology has to do with the complexity of society but especially with the calling of the church, says an article in *Centraal Weekblad*.

The author of the article, G.P. Hartveld, examines whether the use of terminology that seemed to fit the times 75 years ago still makes sense today. He explains that the Reformed community at that time lived in an "obedience culture." Words produced a long echo, and sermons and magazines gave very clear direction. There was a feeling of togetherness and unity of purpose.

Not that there were no real disputes, says Hartveld. But the differences often had to do with doctrine. There was always the assurance that the Bible and the confessions could give the right answer.

Dr. Abraham Kuyper

One channel for two streams

One of the differences that appeared in the days of Kuyper was noticeable in two strong movements which the author calls the "confessional" and the "ethical" movements. The "confessional" group sought refuge in the church order and confession. The "ethical" group emphasized the life of the Body of Christ, which could not be

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Calvinist Contact

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Thinkbit

"When thou art in the bathtub, ask not for whom the phone ringeth, for thou knowest that it ringeth for thee."

Taken from bulletin board at Niagara Regional Police

Churches urged to fight AIDS

WASHINGTON, D.C. (EP) — Churches can play a strategic role in combating AIDS, according to U.S. Surgeon General C. Everett Koop. Koop, the nation's highest ranking public health officer, told seven Southern Baptist leaders that churches can help the U.S. win the battle against Acquired Immune Deficiency Syndrome (AIDS), a virus which attacks the body's immune system, leaving the victim defenseless against other infections.

Koop said that while AIDS is often misidentified as a homosexual problem, the "greatest concern" of health officials is the spread of the AIDS virus into the heterosexual community. While gay males are still a high risk group for AIDS, a recent study in New York found that 45 per cent of those testing positive for AIDS were females.

Current predictions call for 275,000 persons hospitalized with AIDS in 1991, and 70,000 deaths from the disease in that year alone. Health care costs for AIDS patients in 1991 is expected to reach $16-billion.

Koop said public education efforts about AIDS must try to allay the fears of the majority of the population who are safe from AIDS, while underscoring the serious risks to a minority of the population whose lifestyles make them susceptible to AIDS.

Churches, he said, have a tremendous obligation to educate children and young people about sexual behaviour, and other practices that can spread AIDS, such as shared needles during drug use. "We must approach our young people with education on sexual matters on a level of frankness we've never had before," Koop said. "The qualitative difference with AIDS is that one mistake can kill you."

Canadian Resistance worker honoured by American University

Margaret Griffioen

CANTON, NY — On September 3, Ottawa Insurance Broker, Harry Van Mansum was presented with an honorary degree, Doctor of Humane Letters, from St. Lawrence University for saving Jewish lives in The Netherlands during World War II.

Van Mansum is quick to point out that he received the award on behalf of all "those who acted so unselfishly and courageously during the Holocaust."

"I am no hero," Van Mansum says, "I am just like you. When in danger, I am scared to death!"

However, in his convocation address, St. Lawrence University President, W. Larence Gulick noted that "No one ever claimed that fearlessness is a requirement for heroism: you rose to meet fear in order to answer a higher call — the call to serve those who suffered from persecution."

His Christian duty

Van Mansum was only 20 years old when Nazi troops rolled into Holland in May 1940. Through contacts he made while distributing *Vrij Nederland* (Free Netherlands, an underground magazine) under the guise of his travelling salesman job, Van Mansum became involved in saving Jewish refugees.

As well as sheltering two Jewish children in his family home, Van Mansum personally found shelter for over 100 Jews from 1942 till his arrest in 1943. He also helped fashion and distribute forged facsimiles of identification papers and distributed stamp tokens for food supplies to feed those in hiding.

Van Mansum, 66, cites his Christian faith as motivation for helping the Jew. An active member of the Gereformeerde Kerk (Christian Reformed Church) in Maastricht, he says he didn't plan to become involved in the Resistance, "but when the time came, I couldn't refuse."

Finding Van Mansum

Chaplain Theodore Linn and Professor Lawrence Baron of St. Lawrence University were working on an altruistic personality study with the University of California and exploring the reasons non-Jewish people helped Jews flee persecution during WWII, when they learned of Van Mansum through Ottawa's Jewish community. After interviewing him and others from across North America and abroad, they asked him to accept the honorary award. Van Mansum has also received awards from the governments of Israel and The Netherlands. (For a complete story on Van Mansum, see page 13.)

Harry Van Mansum receiving his honorary degree, "Doctor of Humane Letters" from St. Lawrence University President, Professor W. Larence Gulick.

Canada's underground economy growing

Stan de Jong

TORONTO, Ont. — It should be no surprise to anyone that prostitutes and thieves do not report their income to the federal income tax bureau or to unemployment insurance officials. But unreported paid work extends beyond the scope of immoral and illegal activity, according to a recent Woods Gordon study.

"Legal activities" are unreported mainly because the individuals concerned seek to avoid tax by under-reporting their income. These activities include a wide range of practices such as "skimming" cash receipts in small businesses, moonlighting by trades-people during evening or weekends, and doing informal jobs such as babysitting and house repairs while receiving unemployment or social insurance benefits.

To the "legal" activities in the "hidden" economy must be added the illegal — drugs, gambling, prostitution, pornography and theft.

Public opinion, says the study, does not universally condemn all of these

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Editorial

Kuyper's currency in today's marketplace

To those of us who have a few ounces of Kuyperian blood coursing through our veins, a revival of some of Abe's ideas in The Netherlands sounds like music in our ears. If the Dutch Reformed weekly *Centraal Weekblad* is right, then the concept of "church as institute and organism" is thrust forward again in discussions about the nature and task of the church. How significant this re-introduction of terminology is remains to be seen. Some argue that Kuyper's answers do not match the questions of our time. They are not all that intrigued by what they consider a throwback to the time of an "obedience culture."

Cohesion needed

We can get into that. Kuyper's paradigm of the church as institute and church as organism assumes not only an obedient, but also a cohesive culture. You can't count on the church as organism in matters political, for example, unless the fabric of your national faith community holds together. It requires a close following of leaders through their writing and speeches. It means that people should be reading the same magazines and espousing the same principles. It also requires a community that does not gather too many treasures on earth.

Even the Reformed community in Canada cannot boast that kind of cohesion. All too few actively support the Christian Labour Association, Citizens for Public Justice and the Institute for Christian Studies. Too many don't see the necessity of a Christian weekly. We can manage local activities (church and school) and a regional college (to a lesser extent), but national organizations are almost out of sight and out of heart. The vision of church as organism has shrunk.

In non-Reformed circles the distinction never took hold. The church was a place of worship and its council supervised the morality of the members. Individual Christians were supposed to be a leaven in the society around them, or be separate from it. With Christianity being the dominant, established religion, that arrangement did not work too badly. Governments and associations were expected to toe the Christian line, especially in matters of morality and co-operation with the church.

The main-line answer

Now that society has become thoroughly secular, the question of how individual Christians can influence social networks and institutions has become a burning issue. Realizing the impotence of the individual over against multi-national corporations and national governments with their international allegiances, what several main-line churches have done is use the church institute as piggyback for taskforces to carry out what Kuyper would want the organism to do in "free" and independent organizations.

The main inter-church taskforces in Canada are the following: "Churches and Corporate Responsibility," "Ten Days for World Development," "Inter-Church Committee for Refugees," "GATT-FLY," "Inter-Church Committee on Human Rights in Latin America" (ICCHRLA), "Project North" and "Project Ploughshares."

One must be careful not to condemn taskforces out of hand. If the infrastructure of church as organism is too weak, then a para-church organization that makes use of "lay" talent is a valid resource. When the world is on fire, you can't argue too long about the methods used to extinguish the fire.

An imperfect answer

But we must not be blind to the limitations of these taskforces either. There are several. First of all, one glance at the main taskforces shows that they focus on emergency situations: hunger, nuclear destruction, refugees, corporate irresponsibility, violation of human rights. There is no ongoing agenda for quiet reflection on foundational matters regarding state and society as a whole. These are stop-gap organizations.

Secondly, their connection with the church may hurt the witness of that church as it seeks to gather the lost sheep and nurture them. An inevitable identification with left or right in politics will rub off on the churches that participate, especially when the clergy incorporate the work into their ministry.

Thirdly, these taskforces in a sense rob the church as organism (the people of God on Monday) from communally tackling societal problems on a smaller and larger scale. Mature membership in the Kingdom of Jesus Christ requires some independence from the church as institute.

A valuable heirloom

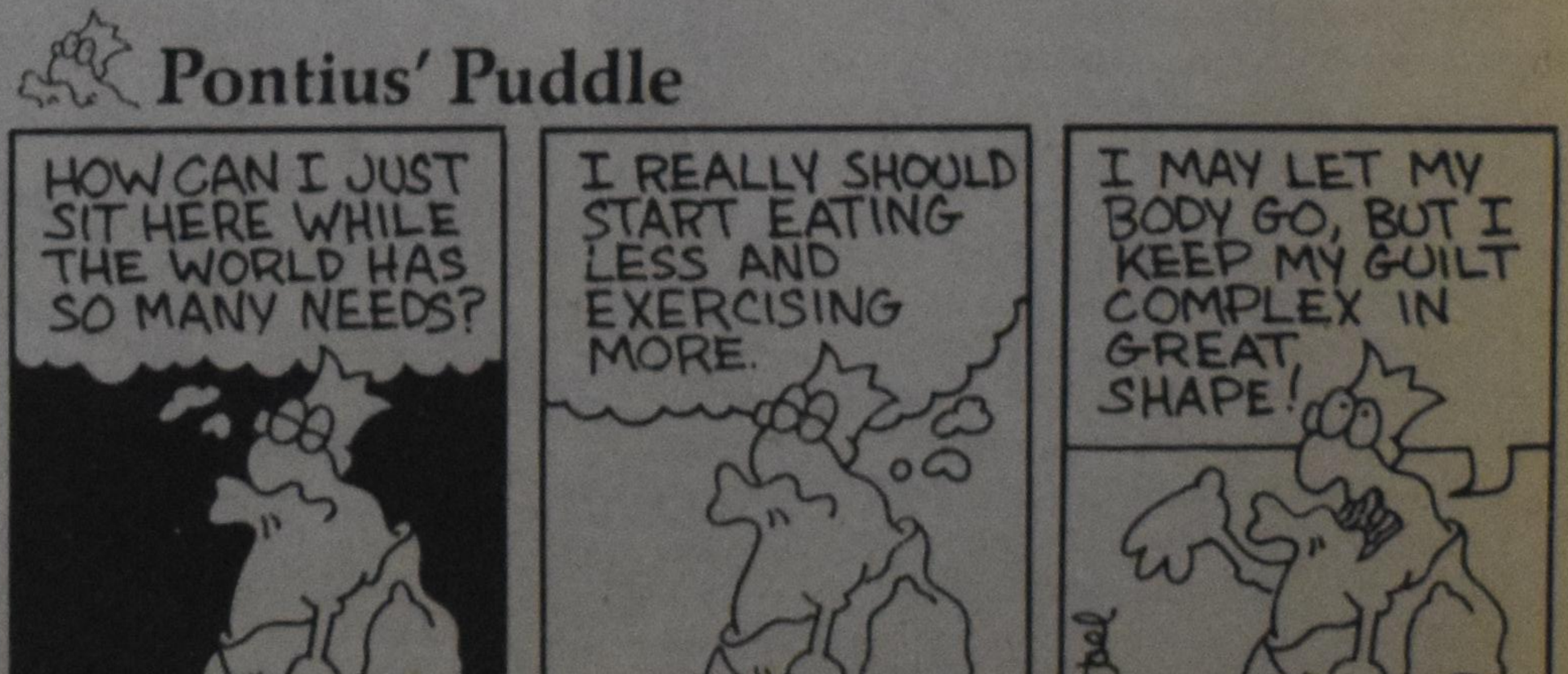
In the light of these considerations, the Reformed community should not grow wasteful about the useful insights they have inherited. Rather than become placidly accepting of a trend towards dependence on the church as institute as the political voice and social conscience of the nation, it should provide alternatives to that trend. However, criticism of church taskforces by those who show no inclination to support an alternative form of allowing the Christian leaven to work social renewal must be considered hypocritical and slothful.

There is a special task which ought to consume the church as institute: to preach the gospel, to nurture the believers, to share with the poor and to discern the spirits operating in society. Closely linked but distinguishable from that task is the task of its members to integrate their faith and daily living and to develop the earth. That task requires leadership and organization from people who stand in the midst of society, knowledgeable in their field of endeavour, and independent from the dictates of other areas of work.

Application difficult

The terminology that explains that vision best, in our opinion, remains the Kuyperian distinction between "church as institute and church as organism," coupled with another Kuyperian concept — "sphere-sovereignty." There may be reasons for finding better terminology, and there certainly should be no legalistic application of the concepts, but the distinctions they point to are things which, according to one Kuyperian, can be felt "with your wooden shoes on."

Whether the vision can still be strongly implemented today depends partly on the faithfulness of those who know and understand it, and partly on the willingness of others to try a new tack.



Christ's little ones are not necessarily kids

Bert Witvoet

Have you ever said to a group of adults, who by definition were not born yesterday, that they should become like little children. Try saying it to a bunch of teenagers! Now if you told them to grow up they might catch your drift. "To become like little children" may sound all right coming from the lips of a picture-book Jesus, as an ethereal soul-message wafting its way hither through countless ages of darkness, but don't let it bounce off a factory wall.

The sad thing is that the quality that makes children such exemplary human beings is the very quality that teenagers want to get away from and adults don't dare to get back to. Children hold it in sheer ignorance. Could they realize what it is they are holding in trust, they would probably want to shed it as quickly as a wet diaper.

The quality in question is totally disarming both for the holder and the beholder, which is why self-aware, thinking people can appreciate it in others but not in themselves. Who wants to be disarmed and vulnerable, however appealing it may be to the rest of fortified humanity.

No walls, please

Yet, Jesus is clear on the matter: His followers, then and now, must become like little children. What a strange leader we have! How is the Kingdom ever going to come in this world of power and politics when the protagonist is a little children's army! And what a risk Jesus exposes His followers to.

Certainly, He offers protection, but it's not the kind of protection we are comfortable with. Most of us want high and thick walls around us. Teenagers run behind those walls whenever they feel uncomfortable; adults practically live behind those walls.

Jesus finds walls rather useless. He'd much rather have us live out in the open, relying merely on the protective presence of angels. He warns those people who think they can take advantage of His child-like followers: "It would be better for him to have a large millstone hung around his neck and be drowned in the depths of the sea ... For I tell you that their angels in heaven always see the face of my Father in heaven .... Your Father in heaven is not willing that any of these little ones should be lost."

Not talking about kids

Wait a minute, you say, I'm accustomed to hearing that text applied to how we treat kids. People who cause kids to stumble are better off with a millstone around their neck. Isn't that how it goes? Aren't angels first of all child protectors?

Not if you carefully read Matthew 18 verses 1-14. Jesus is not talking about children of the "non-adult" kind when He talks about "these little ones," but about his child-like followers. He called a child to come and stand among them as an illustration of His sermon. The sermon was in answer to the question "Who is the greatest in the Kingdom of heaven?" The answer is, those who are willing to become like this child standing here.

You can't use Matthew 18:1-14 to defend Christian education, anti-abortion or anything else that is meant to protect children from evil. Verse 6 makes it abundantly clear that "the little ones" are those who believe in Jesus. And they have something in common with children: they are humble, non-pretentious, trusting.

Notice how Jesus is concerned about the vulnerability of those who become like little children. He immediately warns those who would take advantage of that state of humility to think twice before they do.

Prone to wander

There is a second concern that Jesus has: these little ones can easily be misled. There are those who will want to make them sin. Why that concern? Some will argue that this shows that Jesus is talking about children after all. For children can most easily be misled, not having had enough life experience. The word *education* even means "to lead out of," presumably out of ignorance.

But verse six says plainly, "if anyone causes one of these little ones *who believe* in me to sin." Children can believe in Jesus, and therefore believing children would be incorporated in this statement. But the category "children" is not. Jesus is still talking about His followers, young and old. *They* are the little ones.

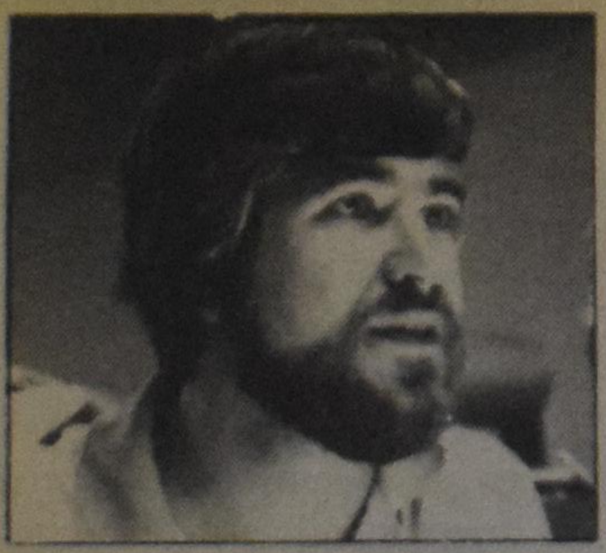
Are believers easily misled? Yes, they are. The rest of Matthew 18 talks about sin in the midst of the believers. Why must we show a brother his fault through a rather lengthy process? Because it's not easy to bring back a sinning brother, and the rest of the Body is easily tainted by an unrepentant sinner in their midst. Why must we forgive each other 77 times? Because we sin much. We are easily misled. Jesus knows our every weakness. And so He wants His little ones to be protected from the wolves that prey on sheep.

Is the image your image?

That image of sheep comes up in the Parable of the Lost Sheep (we're still talking Matthew 18). It highlights the condition of those who are called little ones, followers of Jesus. Sheep are meek, helpless and prone to wander. So the main quality of those who are greatest in the Kingdom of heaven is the quality of knowing that they are the least, that they need all the help from angels they can get.

Do you mind being called a sheep or a little one? Can you bring your status in society in line with it? Do others notice that alignment?

JUST A MOMENT/HERMAN PRAAMSMA



"We haven't all had the good fortune to be ladies; we haven't all been generals, or poets, or statesmen; but when the toast works down to babies, we stand on common ground."
(Mark Twain, answering a "Toast to the Babies," Nov. 14, 1879)

What a vast variety of people exist in this world!

And how many of them have the ability to intimidate us! There are serious-faced parents, grey-haired grandparents, teachers and professors, pastors and professionals, bureaucrats and policemen, encyclopedia salespeople, coaches, and many, many more. For every person in the world there is at least one other person who inspires awe.

No doubt that is how it ought to be. It is good to have respect for others, starting, as the commandment teaches us, with our parents.

But sometimes there is also an *unreasonable* fear of others; a feeling inferior in the presence of some other person, a feeling of inadequacy which is really irrational.

Confess it! There is that one person in your life who can make you tongue-tied or who can have you feeling guilty in a minute without even trying. All this person has to do is look you over closely, or inspect your livingroom with one eyebrow raised.

Take comfort! Next time this happens to you, try the patented solution suggested by Master Twain's words of wisdom. It is based on the simple premise that all people in the world have this one thing in common: they were *all* babies once. The policeman, the intimidating visitor in your livingroom, the pastor, the encyclopedia salesperson: all were little pink-faced diaper-dwellers at one time. Just like you. As you look at them, as you regard their imposing presence before you, try to remember that. And try to imagine for a moment what they must have looked like in those first months of their life. As you go through that exercise you will experience a sense of relief and liberation. You will suddenly regard the person before you in a different light — the light of a shared past, a common bond.

You may even remember that with nothing we all enter this world, and with nothing we leave it.

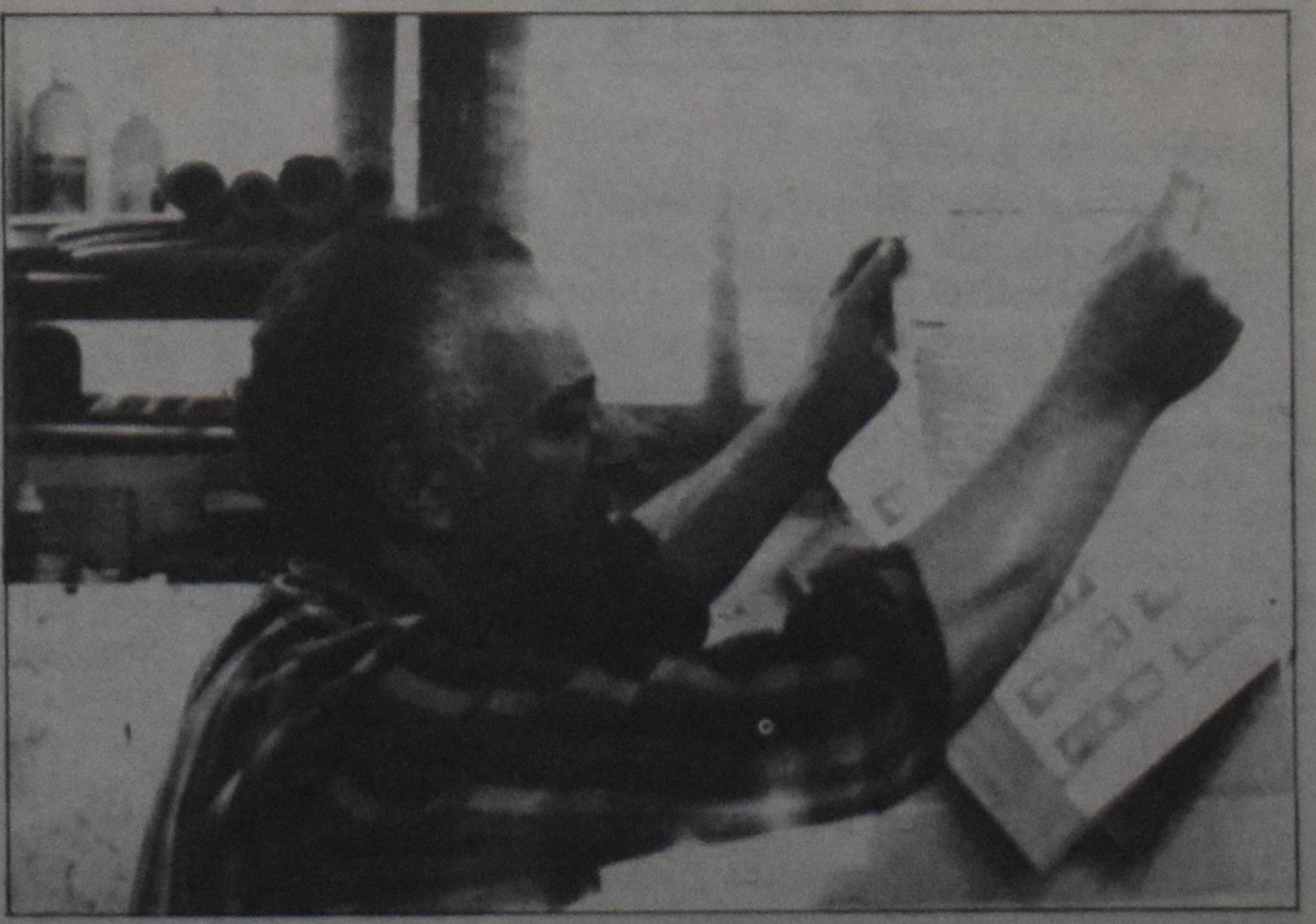
And there is only one Judge, who knows our beginning and end, our origin and destiny. He is the one who said: Unless you become like a little child, you cannot enter my Kingdom.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Hot off the press!

The Henry van Andel book, *Building on the Rock*, has arrived at our office. The book is the first one published by Calvinist Contact Publishing Limited (successor to K. Knight Publishing Limited).

Van Andel's weekly meditations on the Sermon on the Mount appeared in *Calvinist Contact* between September 1983 and November 1985. They are now available in an attractive format from our office at the price of $5.95, plus $1.50 for postage and handling.



Printer Jan Bevaart, who works for Guardian Press, in Hamilton, is here seen inspecting the last pages of Building on the Rock *as they come rolling off his press.*

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News

New MCC building completed

WINNIPEG, Man. (MCC) — Staff of Mennonite Central Committee (MCC) Canada and MCC Manitoba moved into a new, larger office building at the end of July with the gracious help of volunteers from various parts of southern Manitoba. Finishing touches were completed in time for the dedication ceremony September 14.

Rather than hiring a moving company, more than 20 volunteers, 15 assorted trucks and vans and the complete office staff were enlisted to help with the move, which was accomplished in a day.

The new building, located at 134 Plaza Drive in the southern part of the city, features expanded office space, a large SELFHELP Crafts store and increased warehousing area for material aid goods. It also offers relief from crowded office conditions, limited parking space and barriers to disabled people which had made the old building increasingly unsuitable.

Though by most standards a modest structure, the new office has some especially pleasant features, including a library lit by skylights and a warmly inviting reception area. Its open-plan design (which eliminates separate offices for administrators) allows for future flexibility. All on one level, it is also completely accessible to disabled people.

Co-ordination of a wide range of ministries

Administrative and support staff housed in the Winnipeg office are responsible for a variety of Canada-wide ministries, including recruiting and placing workers, providing information on MCC to churches, Unemployment Concerns, Native Concerns and Peace and Social Concerns work. They also oversee the activities of 164 workers serving "in the name of Christ" in pockets of need across Canada, in settings as diverse as poverty-stricken northern communities and inner city youth centres.

Winnipeg-based workers also organize shipments of food and material aid from Canada around the world, and work in conjunction with the U.S. MCC office on overseas programs such as development in Ethiopia and Sudan, international work with disabled people, the East-West (North America/Soviet Union) program, International Visitor Exchange program, work with returning "Kanadier" Mennonites, refugee resettlement and exchanges with China. The new facilities will be an asset in carrying on these important tasks.

MCC Manitoba and MCC Canada are splitting the costs of the $1.35-million structure, with some revenues coming from the sale of the old office building and a job-creation grant from the province of Manitoba. Each of the provincial MCC organizations has been asked to chip in a proportionate share of the MCC Canada portion, with some $568,000 left to be raised across the country.

Donations designated for the new building will be gratefully accepted through provincial offices of MCC, or by writing to MCC Canada at the new address: 134 Plaza Drive, Winnipeg, R3T 5K9.

Canada's underground economy growing

... continued from page 1.
activities, thus enforcement of laws can be difficult.

Taxes would reduce deficit

The impact of the underground economy is obviously difficult to measure since, by definition, it is hidden from view.

Estimates of the size of this underground economy range from five per cent to 20 per cent of total economic activity. With the gross national product (GNP) in 1986 approaching $500-billion this would suggest that the size of the underground economy is $25-billion to $100-billion.

If this economic activity were part of the regular economy the taxes on it would make a significant reduction in the annual federal deficit.

It is generally believed that the underground economy is growing and that this growth partly reflects the responses of individuals faced with rising personal income tax burdens. In addition, the cost of regulations, federal sales taxes, vacation pay, unemployment insurance and workers' compensation, encourage some small businesses to "hide" some of their activity.

At present, 95 per cent of Canadian companies are "small" businesses with fewer than 20 employees, a figure up 4.8 per cent in the five year period ending in 1984.

U.S. court overturns ruling on acid-rain pollution cuts

WASHINGTON, D.C. (CP) — The U.S. Court of Appeals has struck down a lower court ruling that would have forced seven states in the Midwest to curb emissions blamed for causing acid rain in Canada.

Critics called yesterday's ruling a blow to efforts seeking a legal resolution to the long-standing impasse between Canada and the United States over acid-rain controls. A spokesman for groups that initiated the court case vowed to keep up the fight.

The decision results from the U.S. Environmental Protection Agency's appeal of a U.S. District Court ruling last summer. That ruling would have required reductions in sulphur-dioxide emissions from coal-fired electric power plants and other sources of pollution blamed for causing acid rain in Canada.

The EPA argued that it is premature to order emission reductions in specific states because there are too many unanswered questions about the extent of damage in Canada and how much acid rain in Canada can be blamed on U.S. sources.

The original case was launched by New York and seven other states, four environmental groups, a former congressman and three Americans with cottages in Ontario's Muskoka Lakes district. The Ontario Government joined their side in arguing against the EPA appeal.

"We're very disappointed, but we'll keep up the fight," said David Wooley, a New York deputy attorney-general who argued the case for U.S. emission curbs.

The case was based on the question of whether Section 115 of the U.S. Clean Air Act should be used to reduce U.S.-caused acid rain in Canada. Section 115 is designed to give foreign countries protection from U.S. sources of acid rain as long as the other country has reciprocal laws to protect the United States.

Mr. Wooley said options now being considered include seeking a rehearing of the case, appealing to the U.S. Supreme Court, or petitioning the EPA to issue a formal ruling saying that emissions that cause acid rain from U.S. sources are harming Canada.

The U.S. and Canadian governments have long been at logger-heads over acid rain. The Reagan Administration has rejected Canadian demands for more stringent U.S. controls on the grounds that more research is needed.

salt and pepper

Anne Van Wyngaarden

Libraries and bookstores used to be my favourite places. Lately though I become depressed when I visit either place. I think there are so few really interesting books.

Everybody follows the same trend, just like a herd of sheep. One writer goes into "epic" novels covering several generations and every other writer has to do the same thing, only a little filthier and more explicit. There must be at least a dozen of those series on the market and they are boring. Then there are the writers who write excellent first novels; after that they start pushing dirt. Bedroom scenes sell better they are told, and that is the end of that. And spare me the silly love stories and most of the supernatural horror stories.

Am I out of touch or what?

Anne Van Wyngaarden was born in France, raised in Holland and married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.

Foundation established for "Righteous Gentiles"

ENCINO, Calif. (EP) — A Jewish foundation has been set up to help Christians who saved Jews during the Holocaust. The exact number of non-Jewish rescuers and their whereabouts are not known, according to Rabbi Harold Schulweis, chairman of the new Foundation to Sustain the Righteous Christians.

Schulweis said that many of the people who can benefit from the new fund are in poor health and are experiencing financial difficulties, some having been ostracized by anti-Semites in their native lands. The foundation seeks to locate these people, assess their needs, and form local friendship groups to ensure that those needs are met.

There are 31 such "Righteous Gentiles" living in Israel, receiving pensions from the National Insurance Institute.

Inquiries or contributions may be sent to the foundation c/o Rabbi Harold Schulweis, 15739 Ventura Blvd., Encino, CA 91436.

(See story of "Righteous Gentile" on page 13.)

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Van Andel meditations hot off the press! See page 3 for complete story.

Pressreview

Carl D. Tuyl

By jiminy, crickety crackers, if those Yankees can have their war on drugs, so can we, can't we? Would the True North lag behind? No sir! So Mulroney announced during a speech in Vancouver, a red-coated-royally-mounted, made-in-Canada, war on drugs. Turner referred to it as "jumping on the American bandwagon," but that was because he did not think up the idea.

It so happened that Comrade Broadbent was also in B.C., and with innate socialist curiosity Red Ed wondered aloud why the location of a new federal prison had been changed from Drummondville to Port Cartier, which happened to be in the riding of our prime minister. You're not implying anything now are you, Ed? Naughty, naughty!

While we are in British Columbia anyway, we take note of the fact that Bill "Wooden Shoes" VanderZalm has his work cut out for him. The loggers are on strike, the B.C. longshoremen threaten to strike, and the Americans take aim at the province's lumber industry with a punishing tariff.

In Punta del Esta, which sounds like the name of a lovely lady but is a city in Uruguay, there is an international conference on trade and tariffs. Our own Joe Clark warned the conference to fight the erection of barriers to global commerce. All the talks about free trade happens against the background of very disturbing protectionist noises coming from Washington where politicians are definitely in a bash-Canada mood. Mrs. Gotlieb, where are you? We have forgiven you. Get with it, again pretty please?

A professor at the University of Pennsylvania has determined that Canada is the 18th best country to live in. Denmark ranked first, and the Home of the Brave came in a humiliating 27th out of 124 countries. Perhaps that had something to do with a recently-published study which showed that the privatization of the health system in the U.S. has created large disparity between care for the rich and the poor. There are in America enormous numbers of people without access to medical care. We may be thankful for our Canadian system of health care. Surgery does not bring us to the brink of bankruptcy and chronic care does not deplete our estate. A moment of silence for Monique Begin. Would "straight-from-the-heart" John bring her back from wherever she is now?

I plan to visit Paris next April, but that city begins to look like Beirut with bombs exploding all over the place. A group of terrorists plan to free their fellow murderers by killing a lot of innocent people. The signs of the time continue — another earthquake in Greece. Nations rising against nations, as the papers show you. But also the gospel of the Kingdom is preached over the whole world.

The sons of Ishmael and Isaac failed to resolve their differences over the Palestinian question, but President Hooni Mubarah and Prime Minister Shimon Peres declared that 1987 would be "a year of negotiations for peace."

The world's stockmarkets fell sharply, sending nervous shocks through the offices of the managers of pension funds. The old principle of "buying low" was responsible for the recovery from the tailspin a few days later.

The International Monetary Fund has come to the help of debt-ridden Mexico and Canadian banks are asked to cough-up $500-million (U.S.) in new loans. Mexico already owes Canadian banks something like $6-billion (U.S.). That's something else than missing a payment on your microwave oven, eh?

Philippine President Corazon Aquino arrived smiling in Washington where all heads of state eventually go to visit, like all Christian Reformed ministers eventually go to visit Grand Rapids. It is not really fair: Roman Catholics receive an indulgence for visiting Rome, and what do we get for visiting Grand Rapids? Thirty-five per cent devaluation of our dollar, that's what! As I said, it ain't fair! Not even an audience with the stated clerk would alleviate the pain. Something ought to be done about that!

Carl Tuyl is pastor of the First Christian Reformed Church in Kingston, Ontario.

Is Kuyper's terminology still relevant?

... continued from page 1. restricted by a rigid church order and confession.

Kuyper did not want to choose between the two streams, says Hartveld. He wanted to bridge them by speaking of the church as a living organism (the ethical position) and as institute (the confessional position). The church as institute is what we experience on Sundays, and the church as organism is what we do with that Sunday throughout the week.

The institute of the church is founded by God, and is a means to feed the organism and to expand it. This institute provides God's people with its own sphere, in which it breathes a certain atmosphere, speaks a certain language, receives a certain food which the world cannot offer but which comes from the Holy Spirit. At the heart of this church as institute lies the doctrine of election.

But the people of God had to develop life, society. This development had to take place in the church (physical place, worship service, confessions) but also in the school and in the rest of society.

Kuyper's attempts to bridge the two streams were not entirely successful, according to Hartveld. There were continuing stresses and tears in the fabric of Reformed life.

The past won

One of Kuyper's preoccupations was freedom, which would find expression in pluriformity, says the author. Kuyper established the Free University. "Free" in this instance of a university meant free from the state and from the church, but also free from the past. Kuyper saw the need for continued development in human constructions. He wanted even the confessions to be free from the past, and to be in line with the times.

But in this his ideas were eventually thwarted, says Hartveld. The growth stagnated and the power of the past won. "Being" won over "becoming," the "static" won over the "moving."

The author concludes that using Kuyper's terminology in this time of our history may be a similar mistake of letting the past rule the present. Solutions to problems of earlier times may not be useful to us today.

The discussion will continue for a while, according to an editorial statement introducing the article in *Centraal Weekblad*.

New RES publication

GRAND RAPIDS, Mich. (RES) — The June 1986 *RES Theological Forum* (TF) is devoted to the draft Ecumenical Charter of the Christian Reformed Church in North America (CRC). The charter, which was referred to the churches for study in 1985, has been hailed as "a clear, compelling and forthright statement of ecumenical responsibilities." The TF contains the charter itself, a background article by Prof. John H. Kromminga and seven responses from persons in as many churches. The charter will be considered for adoption by the 1987 synod of the CRC. The TF has provided the CRC with significant comment from the international Reformed community which may want to continue giving close attention to the charter as well as to the reactions it has elicited.

The TF is available from the RES Secretariat at $3.50 U.S.

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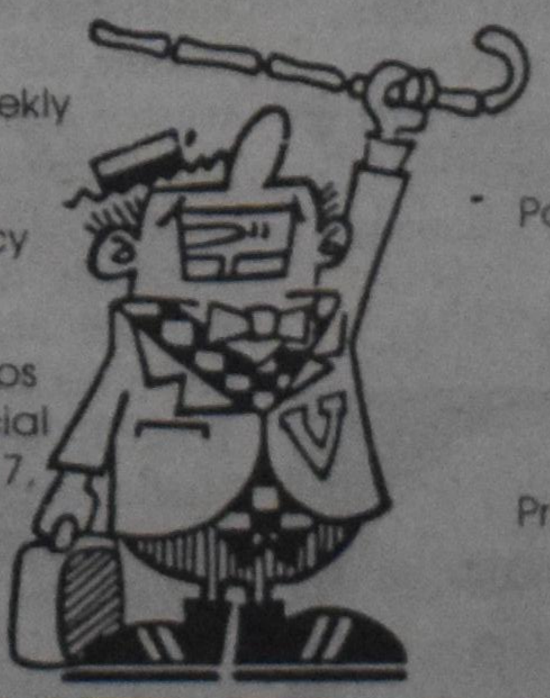

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Church

Marian Van Til, page editor

Returned CRWRC missionaries tell of 14 combined years in Haiti

Dick and Mary Both: Nine years

"There was only one time we felt in danger during the Haitian revolution," say Dick and Mary Both, who lived in the rural community of Grand Latanier and now are back in Owen Sound, Ontario.

During the night, Dick Both found himself in the middle of a stick-wielding mob, trying to explain that one of his Haitian co-workers was not involved in any intrigue as the people thought. "I'm not sure if it was because of what I said or not," says Both, "but the group soon broke up and nothing happened."

During the disturbance, Mary Both remained alert in their home with five-year-old twins, Marianne and Suzanne, and son Jared, one.

Hope for Haiti

The Boths have hope for the future of Haiti. "A new generation of educated young people are the vanguard of the movement to purge corruption," they say.

Dick Both trained several of those Haitian young people as part of his service for the Christian Reformed World Relief Committee (CRWRC). Now they are taking over the work as he returns to vegetable market-gardening in Canada.

Dick's work eventually evolved from agriculturalist into community developer as he worked with Haitians who increasingly desired to form committees that would identify, discuss and solve local problems.

"A very successful project was setting up 30 savings co-operatives," he says. "Each member contributes a small amount of money per month so that a co-operative can buy corn in the fall when it is cheap, store it in grain silos (often shipped from Canada), sell it in the spring for a good price and use the profit for a community garden."

Another of Dick's projects was setting up a computer system for CRWRC's programs in agriculture, reforestation, health and community and church leadership. The development agency has worked in the Central Plateau region for 11 years in co-operation with the Missionary Church Association of Haiti.

"Staff meeting" in Haiti: During a field visit, CRWRC Director John De Haan reads an important document to the missionaries' children, (l. to r.) Stephanie and Nathan Franje, De Haan, Suzanne and Marianne Both, Tamar Hunse, Jessica and Steven Geleynse.

Time to leave

After three terms, the Boths believe it was the right time to leave the work in national hands. "To stay would have been to create dependency," they agree.

The two credit their nine years of missionary service with helping them "grow spiritually from seeing the Haitian people endure." They add, "Our work came to fruit and will continue to bear in the future. It prepared us for what we will do next."

Next, for Dick, will likely be vegetable gardening during summers and computer consulting during winters. "That will keep my hands and my head working," he smiles.

Next, for Mary, who enjoyed helping Haitian women set up enterprises to increase family income, may be earning a masters degree in social work and getting involved with programs for older people.

"And," declare the Boths, members of the Orillia, Ontario, Christian Reformed Church, "we want our adopted Haitian daughters to relate to Canada, to become Canadian citizens."

Nick and Fanny Geleynse: five years

"It was fascinating to live in another culture, in a village setting, in daily contact with the people," say Nick and Fanny Geleynse, who recently also returned to Ontario after serving in rural Haiti with CRWRC.

"It was frustrating too," Fanny Geleynse adds, "because there are so many people in great need and we could help only some of them. It taught us to be more thankful for what we have — even simple things like water."

Nick Geleynse was instrumental in getting 11 wells installed in Haiti's Central Plateau region and training a reliable Christian, Ibovert Paul, to maintain them. "We worked closely with community councils for 1½ years so that they would develop ownership of the project," he says. "It's just the start of what we know they can do. Most recently, I trained two Haitian leaders to do my job. Did I say trained? I learned so much from them!"

Struggle against the elite

The potential of the people, limited by the powerful elite and the lack of educational institutions, impressed Geleynse. As did the people's hospitality.

Fanny Geleynse, 28, daughter of Lubbert and Alice Steenbergen of Beamsville, Ontario, used her experience as a teller in the Royal Bank in Drayton to do CRWRC's field bookkeeping in Haiti.

Members of the Drayton, Ontario, Christian Reformed Church, the Geleynses do not think of their overseas service as something special they did, but rather as a privilege they had.

"Working for CRWRC in Haiti taught us about people," they comment thoughtfully. "It was a training ground for the future."

The future will likely include adult education study in Toronto. "I'd still love to farm," Nick Geleynse says, "but God's leading us to work with Haitian adults has shown that there can be another dimension to life."

Pastoral Pondering

What is health?

Ralph Heynen

"What is health?" When we talk about health we usually think of our physical well-being. Health means that we feel good, sleep well, have a good appetite, regular heart beat and normal blood pressure. Physical health can be specifically described.

But it's more difficult when you come to *mental* health. The therapist has to be aware of the total person — the complexities of the body and mind relationship. There is an emphasis today on psychosomatic medicine, on a relationship between the feelings of the body, mind and heart.

Wholeness

Every doctor has to keep in mind that he or she is not simply treating a disease but a person. That's why every doctor has at some time or another the baffling problem of a patient who "should be" responding to treatment but doesn't. Health requires not only a healthy mind and body, but a harmonious interaction and mutual support in which one part of the body functions adequately and harmoniously in relationship to the rest of the person. Physical troubles can produce mental troubles, and mental troubles can produce physical troubles.

In evaluating health, we're not only concerned with the person, but also with that person, as a member of society, as a parent, friend, sibling, spouse, worker, as a person living in a particular area in the city or country, influenced by culture and morals, with religious values and customs by which he or she lives. Each person is healthy insofar as he or she feels life has meaning and his or her energies are directed towards goals which are satisfying and acceptable to others.

What about the person who does not feel life has meaning, or the person whose commitment is destructive? A person can be committed, for example, to gay rights, to hedonism, Nazism, or racism (the Ku Klux Klan, for example). Those kinds of values undermine the individual and such people are not really living healthy lives; their goals are misdirected and inadequate. They are striving for an illusion.

When a medical doctor or psychiatrist finds it hard to define health in the two dimensions of body and mind, and when we add the spiritual dimension, even simply in the sense of "meaningful living" (not to mention the Christian sense of spirituality or being God's image bearer) then health becomes a profound truth in the life of an individual — when you get all of these things wrapped up together.

We find this illustrated in scripture, in the book of Job, for instance. And Jesus often made the statement to people that were sick, "Be made whole of your plague." That kind of wholeness is needed in our lives. To be really healthy we have to be whole people, including the spiritual, mental, emotional, cultural, social and in our relationships with others, with God and in our feelings about ourselves.

To fulfil that command of Jesus to "love others as you love yourself" is not always easy. In dealing with people in counselling, as I still do, you find that many people have separated life into neat little categories: "Oh yes, I'm doing fine at my work. My real problem is when I get home." Or, "Oh yes, we have a good relationship in our marriage, but we're having problems with our children or our neighbours." Or we say, "Yes, I think I'm a good Christian" but we go through life worrying and filled with stress.

I think we ought to get our act together and learn to live consistent lives — that kind of consistency that grows when body, mind, soul and feelings are all knit together in one grand unity within the Christian self.

Rev. Heynen is a retired Christian Reformed minister who lives in Wyoming, Michigan. He was a chaplain at Pine Rest Christian Hospital, Grand Rapids, Michigan, for 30 years.

Church News

Christian Reformed Church

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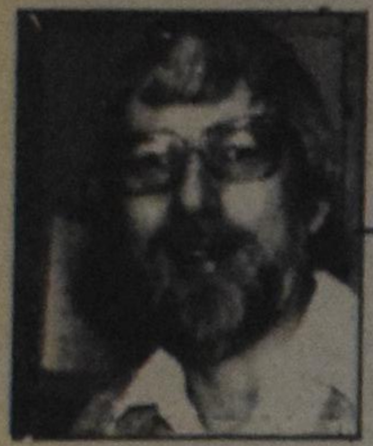

Presbyterian Comment

Robert J. Bernhardt

A theological test

Press reports from the recent meeting of the general council of the United Church of Canada focused on one issue — inclusive language.

Once, not so long ago, people within the church understood the call for inclusive language to be an appeal for the church to avoid using so many masculine designations when referring to people. It seemed reasonable, for example, that the church address its message to "people" rather than "mankind." However, it is now quite obvious that that was just the tip of the iceberg. Now the church must respond to the desires of those who want to make it as acceptable to begin the Lord's Prayer with "Our Mother" as with "Our Father." It appears that the United Church general council has not only acknowledged such a position but actually approved a policy to encourage such a transition in practice.

Not mere observers

Some Presbyterians are perhaps prepared to sit back somewhat smugly and watch the United Church struggle through one more painful, high profile and potentially divisive issue. However, an exchange of letters over the past six months in the *Presbyterian Record* (the official periodical of the Presbyterian Church in Canada) indicates that we are not to be mere observers of the issue. Indeed, the letters are also evidence that Presbyterians lack both clarity and uniformity on the subject. Though it may take some time to gather a focus (perhaps less time now in the light of the United Church action), I suspect that the Presbyterian Church in Canada will have to grapple with at least some of the implications of the United Church decisions.

For several reasons this is not an especially appealing issue. One cannot help but fear that it will be a debate that will generate a maximum of heat with the potential of producing a mere glimmer of light. To deal with this issue we must be prepared to do some careful and precise work in theology. Though we Presbyterians, along with others in the Reformed tradition, confess a liking for theology, too much of our church life and thinking is dominated by unchallenged popular opinions. This issue may be a genuine test of whether or not we are ready for some serious work.

The work is serious because it touches on what we believe and how we profess what we believe about God. Although we can never be totally free from the crusading voices of our times, this issue is a particularly sensitive one. Most of us are at least somewhat influenced either by initiatives that we have already taken or by ones that we are reacting to. Indeed, we sometimes have difficulty understanding when we are acting and when we are reacting. In this instance the voices on both sides are often especially shrill and demanding.

The challenge is to study the biblical revelation: to understand as clearly as possible what it meant when it was set down and then to understand its application to our life and times. We cannot justify inserting a 20th century mindset into the text. Neither can we pretend that we are living in the first century or earlier. It is hard to be faithful to scripture.

God moves in mysterious ways

In this theological exercise it will also be necessary to look carefully at the observations that admittedly biased people on both sides of the issue have offered. The Spirit works in ways which sometimes strike us as strange and God is sometimes pleased to expose His truth through channels otherwise not noteworthy for their clarity or edifying insights.

Furthermore, those engaged in this exercise will need to examine some of our popular terminology. For instance, we sometimes appear to assume that certain characteristics or qualities are essentially masculine or feminine. If allowed to stand unchallenged, or at least unexamined, such assumptions only contribute to the whole host of confusions which are already emerging.

Also, it will be necessary to avoid attempting to settle the debate by calling each other names or stuffing one another into pigeonholes. Unfortunately both of these have an ancient, if not honourable, tradition in theological controversies.

Personally, I am not satisfied that this necessary theological reflection has preceeded the decisions taken by the general council of the United Church. Time will yet tell whether the Presbyterians (or others in the Reformed community) will accept the challenge to reflect carefully before transposing or translating a Christian vocabulary which has a long and valued history.

In the spirit of the Reformation we acknowledge that perhaps our creedal affirmations could be more biblical. However, to be "always reforming" must be based upon a genuine growth in biblical and spiritual insights. We labour on then in constant struggle between the world's call to be "with it" and the Lord's call to be "with Him."

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

Alberta racist group denounced as "pseudo-church"

WILLOWDALE, Ont. (EFC) — The Church of Jesus Christ Christian Aryan Nations was denounced recently by a leading Canadian evangelical as a "pseudo-church." Rev. Brian C. Stiller, Executive Director of the Evangelical Fellowship of Canada, stated that the American based neo-Nazi group that is seeking to establish a camp in the Alberta Foothills should be exposed as a threat to the Jews, Blacks and Christians.

"The so-called church is vocal in its hatred of Jews and Blacks," he pointed out, "but its threat to Christians is even more subtle." Stiller stated that the group's use of a Christian name should not pass unchallenged by the Christian community. "To identify vile bigotry with the Christian name or with Jesus Christ can only cause confusion in the public mind," he contended. "For that reason," he added, "Christians have a special responsibility to 'unmask the imposter.' On behalf of Canada's evangelical Christian community, I want to assure our fellow citizens of all races and creeds that such bigotry is contrary to everything for which Christianity stands."

Stiller said that it was unfortunate that nothing could be done to prevent the racist group from using the Christian name. "We can only hope that reasonable people recognize that it is an obvious blasphemy and obscenity," he stated. He commended the Alberta legislature for its statement of "opposition and abhorrence of racist groups such as the Aryan Nations."

The Evangelical Fellowship of Canada is composed of 23 denominations, many para-church agencies, local churches and individual members. The evangelical population of Canada has been estimated to be about 2,000,000.

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Taber-CKTA..........8:00am 1570
St. Albert-CKST......8:00am 1070

BRITISH COLUMBIA
Abbotsford-CFVR....11:30am 850
Burns Lake-CFLD....9:15am 1400
Kitimat-CJFW.......9:30pm 103.1
Masset-CJFW........9:30pm 92.9
Osoyoos-CKOO......8:30am 1490
Penticton-CKOK......8:30am 800
Port Alberni-CJAV (Tues.).............9:30pm 1240
Prince George-CJBC..8:30am 94.3
Prince Rupert-CJFW. 9:30pm 101.9
Queen Charlotte City-CJFW 9:30pm 92.9
Sandspit-CJFW.......9:30pm 92.9
Smithers-CFBV.......9:15am 1230
Summerland-CKSP...8:30am 1450
Terrace-CJFW.......9:30pm 103.1
Vancouver-CJVB.....9:00am 1470
Vernon-CJIB..........9:30pm 940

MANITOBA
Altona-CFAM.........9:30am 950
Boissevain-CJRB.....9:30am 1220
Steinbach-CHSM.....9:30am 1250
Winnipeg-CKJS.......9:15am 810

NOVA SCOTIA
Digby-CKDY.........8:30am 1420
Kentville-CKEN......8:30am 1490
Middleton-CKAD.....8:30am 1350
New Glasgow-CKEC..7:30am 1320
Sydney-CJCB........8:00am 1270
Weymouth-CKDY....8:30am 103.1
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Ajax-CHOO..........9:30am 1390
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Sarnia-CHOK........6:45am 1070
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Education

Margaret Griffioen, page editor

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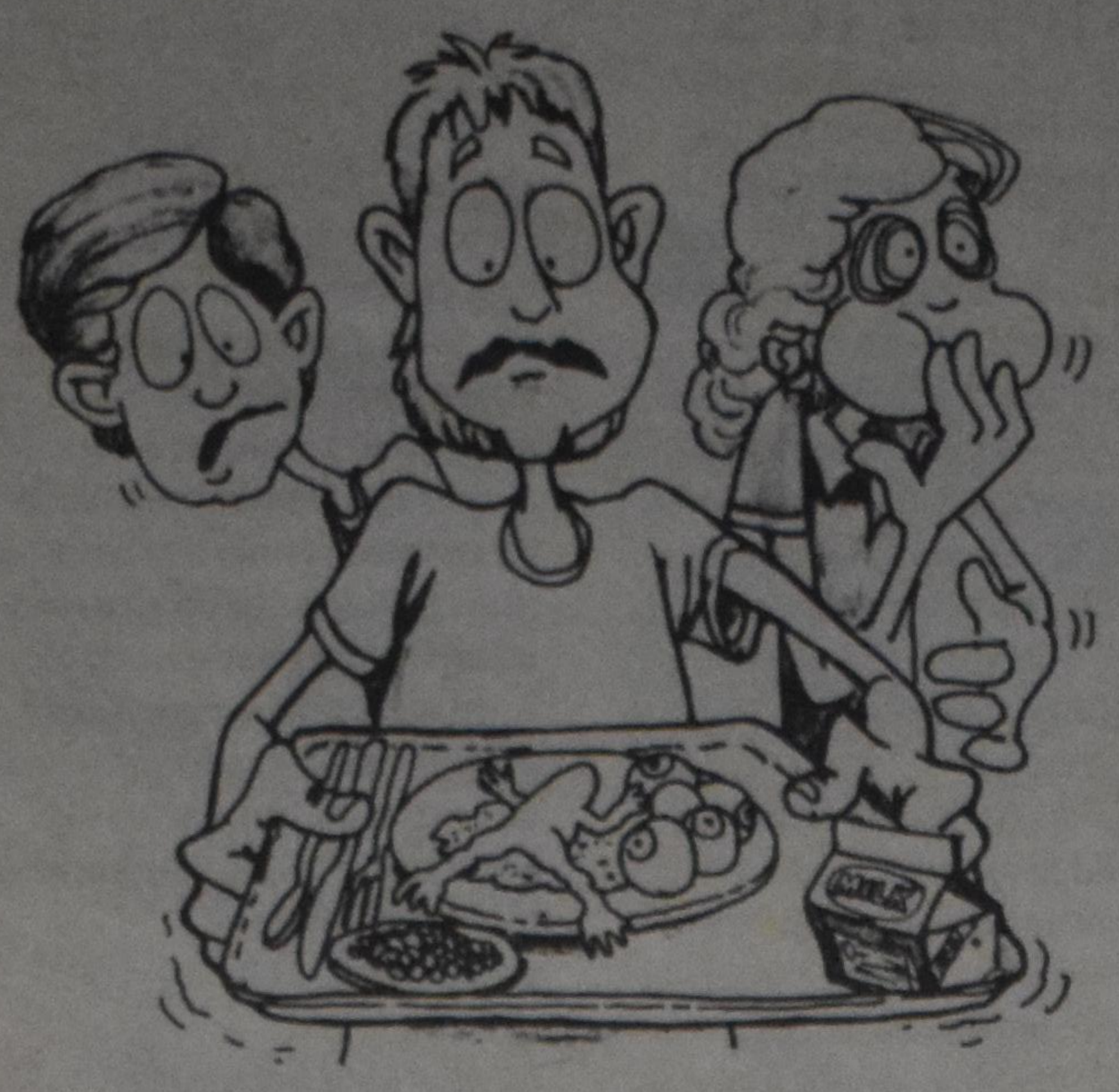

. . . you can't tell the difference between what's for lunch and what you just dissected in biology class.

(*Group* September, 1986)

Designing toys: children know best

Margaret Griffioen

Who best to judge the quality of a toy, but a child? Fisher-Price is one company who gives children veto-power over whether or not a toy will be marketed.

The company runs a free nursery for five groups of children — aged few months to eight years — in six-week periods at its campus-like headquarters south-east of Buffalo, New York. As designers watch, children play with Fisher-Price and competitor's toys. If the children don't like a particular toy it either goes back for re-designing or is scrapped. (The nursery has a 4,000-child waiting list.)

Planning a toy

In a recent *Globe and Mail* article, Larry Nagode, manager of product design and head of a 27-member design staff at Fisher-Price, said, "ideas [for toys] may evolve to fit specific marketing needs, may come out of staff brainstorming sessions, or come together after listening to mothers discuss how their children play.

"I think we look for a different type of industrial designer," Snyder said. "I think we're looking for a person with a little bit of whimsy ... someone who can bring across ideas in a very loose, whimsical manner."

Senior product designer, Bud Kolich said, "we have more ideas than we know what to do with. The thing is you start to eliminate them because of market points, or cost ... so it's all these different constraints that we have to work with."

Fisher-Price designers work in small teams and the company won't say who designed a specific toy because its policy is one of a collective effort, according to the *Globe and Mail* article.

"You need everybody to make the thing happen," Kolich said. "It's like the beginning of the food chain. You have to start with something, but it takes everybody."

Quality first

Fisher-Price also pays special attention to details — even going so far as to test colour-fastness of doll fabrics with artificial stomach acids. The company also resists fads.

Today, Fisher-Price has more than 200 different toys, ranging from $1.75 (U.S.) teething rings to $60 construction sets, plus child furniture and clothes. In 1975 the company shipped 75-million individual toys with 70 per cent to the U.S. and the rest in 100 other countries. All products were child-tested.

Over the years, according to the *Globe and Mail* article, Fisher-Price has developed an image as a respected maker of quality toys.

The company, after a disastrous year of sales in 1982 — sales fell 11 per cent (29.1-million) — as rebounded in an industry that has been stuck on a plateau.

Fisher-Price had an operating profit of $47.1-million in 1985, up eight per cent from the previous year. It reported 1985 sales of $422.14-million, $193.62-million of that from infant and pre-school toys.

Reflections of a teacher

B. Tamming

I'd like Jesus for my teacher because He wouldn't have ideas about me based on what my brother was like or how excellent my sister is or who my parents happened to be. He'd treat me like I was just me; created out of a special mould from which no one else was cast — and it was an excellent one. For all its differences, apparent blemishes, weaknesses and shortcomings, He would treat me just as myself, expecting good from me ... I would become what He expected ...." (taken from ***"If Jesus were my Teacher,"*** *by Jim Kok)*

What a thought this is! To reflect about the kind of teacher Jesus would be today makes me as a teacher stand in awe. I am merely an imperfect reflection of the Great Teacher. And yet, I have been called to such a great task — the educating of God's covenant youth.

Each year, as the summer draws to a close, and the doors of school open for another year, I am reminded of the awesomeness of my task as a teacher. As I see the excited faces of the students on the first day of school, I anticipate the year that lies ahead with a mixture of eagerness, hesitation, joy, fear, enthusiasm, inadequacy, thankfulness. The call of a teacher is such a rewarding one! I know that the Lord works through me in spite of my imperfections, and is moulding me into the teacher He would have me be.

From the John Calvin Christian School (Strathroy, Ont.) Newsletter, August 31, 1986.

Our queer language

"Every teacher is an English teacher." Right? Then how do you deal with this little verse?:

When the English tongue we speak,
Why is "Break" not rhymed with "freak"?
Will you tell me why it's true
We say "sew" but likewise "few";
And the maker of a verse
Cannot cap his "horse" with "worse"?
"Beard" sounds not the same as "heard";
"Cord" is different from "word";
Cow is "cow," but low is "low";
"Shoe" is never rhymed with "foe."
Think of "hose" and "dose" and "lose";
And think of "goose" and yet of "choose."
Think of "comb" and "tomb" and "bomb";
"Doll" and "roll" and "home" and "some."

And since "pay" is rhymed with "say",
Why not "paid" with "said," I pray?
We have "blood" and "flood" and "good";
"Mould" is not pronounced like "could".
Wherefore "done" but "gone" and "lone"?
Is there any reason known?
And, in short, it seems to me,
sounds and letter disagree.

Brantford Christian School Newsletter

Guy readers vs. girl readers

A reading achievement test given to 48,000 high school sophomores and seniors revealed no significant difference in reading ability between guys and girls.

The test results, reported in the Journal of Educational Psychology, indicate both sexes should be taught successful reading processes and strategies.

Group September, 1986

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Special Feature Section

The beauty returns: a true story

One of our readers submitted the following story "in the hope that it will encourage and help other victims of abuse." Details have been changed to protect her identity.

The colours around me are so fresh and vibrant. I thank God for this beautiful day and for the pleasure of being able to enjoy it fully. When I was a child I often took walks, for hours on end through the rural countryside.

Sometimes I'd imagine that I was an Indian many years ago and convince myself that the paths in the woods were not caused by the endless roaming of beef cattle, but by warriors from my tribe. Other times I'd read books on a sun-heated rock and chat with the groundhog who'd pop up and stare fearlessly at me from his hole a few feet away. Mostly, though, I'd just walk for miles, deep in thought and totally relaxed.

One night, when I was in my late teens, the peace in me enabling me to be happy and alone on these walks was taken away....

******

Hot water oozes over me, mixing with my tears. I scrub and scrub but somehow can't get clean. Oh Lord, I can't get clean. I panic. I want to scream, but don't dare. I scrub some more.

Scrubbing, however, does not wash away bruises — their blueness stares up at me with a menacing grin. I'm not clean yet, but dress anyway. You have to go to work says the functioning part of my brain.

Don't look at Mom; she'll know something's up. Can't tell her; want to tell her. "I know it's hot out, Mom." My mind races: Please, don't push me, just let me leave the house. Please stop staring at my long sleeves, please.

Work hard, keep busy, work hard, keep busy, sings my brain as I work. Time to go home. "Are you feeling OK?" "I'm fine Mom; I think I'll go for a walk."

The walking isn't helping. I can't relax; voices are starting to whisper in my head: "When he walked by the other day you smiled at him. You should know better then to lead a man on like that. Ever since you've moved here, he's been friendly, that should have warned you. You should not have let him in the house when you were alone. You've read the news stories, you can't even trust your neighbours." Stop it! I head for the house, my part of the blame firmly established. I never go for long walks alone again.

Sunday. I don't feel like going to church. Can't tell Mom or Dad that; have to act normal. I'm the one with the strong faith, professing member and all.

The minister, what does he know? "God loves you, He forgives all your sins." Wrong. God punishes sin, I know that. Then again, maybe there is no God. I'm no worse then anyone else, why should this happen to me?

Voices again: "You must have led him on. Look at you, always dressed so nice, always smiling — just asking for trouble." I don't need you, God. You're no help, get lost ... at least for a while.

It's 3 a.m. I'm soaked in sweat; can't stop shaking. Those eyes were there again. They've invaded my dreams (nightmares?) every night. Oh God, did I scream? What if Mom and Dad heard? I go to the kitchen for a glass of water.

In the half-light of night the dark form of the couch dares me to approach. It talks to me: "You enjoyed it, admit it. I'm just the perfect size for that sort of thing. You wouldn't have blacked out if you had been nice to the guy. Maybe then he wouldn't have had to push you off me onto the floor. You caused it to happen." No I didn't. Maybe I did.

September, I'm off to college. Party hearty and all that jazz. I'm going to live! I make all sorts of friends, many of them guys. Not all guys are bad sorts, I just won't get too close.

October, still no period. My stomach's swollen. It can't be, not a baby. I don't want it, it's his. Abortion. No, but I won't keep it. I've got to talk to someone.

"Have you seen a doctor?" I'm glad I came to Liz. She's a psych teacher and friend and isn't asking for details. "No." She calls a doctor friend of hers and we're off.

No baby, no disease, no damage. "You're just tense," he says. He's right. A week later I'm positive there's no baby. Liz says get help. I don't want to. I did something wrong and I will have to live with the consequences. I'm going to live, live, live and forget about it.

May, and I'm at David's house studying for exams. He puts his arms around me. I pull back. "Please Dave, no." I didn't realize that he was starting to care, now I see it in his eyes.

"Something hurtful has happened to you," he says with frightening perception. "You're everyone's friend yet you pull away from closeness." I look away, I'm crying. He holds me. I tell him. I'm scared. He holds me the whole night like a child — just holds me.

I tell him all about my life. He listens quietly. He's not a Christian, yet tells me not to leave my faith. "I don't think you've every really stopped believing in God," he says.

He loves me. He wants to make love to me. I want to make love to him. We almost do, but I can't go through with it.

I realize Dave's right. I haven't stopped believing in God. I pray that if I fall in love some day and marry, I will be able to have good sexual relations.

I tell Dave I can't go through with a relationship with him. He says he understands and lets me go without a fuss. I'll always be grateful to you, Dave.

Two years later. My education is finished and I have a great job and nice apartment. God, you've got a hold of me, but I still don't understand you. I have so much I want to know, but don't dare ask. The voices: "You mustn't question the will of God. You receive what you deserve." The voices are right of course. Get on with life, be grateful for what good things you do have.

Another date. Should I keep "going" with this guy? I like him but I'm feeling sad and restless. I feel closed in, like I can't breath, I need some space, I don't want to give myself up to anyone yet. Maybe I'm not meant to have a boyfriend. Voices: "What nice guy is going to want you anyways? You're not clean. If they find out they'll dump you fast."

It's 3 a.m. God I'm on the verge of tears again. I can't stop them. Why do they keep coming? I don't want to be alone. I can't sleep. The nightmares have started again. I need to talk to someone, but I don't know who to turn to. I am going crazy, I know I am.

Next morning. "I'd like an appointment with one of your counsellors ... What's my problem? Well, um, I'm feeling kind of depressed lately .... Why? That's your job to find out, isn't it? ... Tomorrow, that soon? .... Well, all right."

******

Time to take a rest. I've walked several miles — it feels so good, so peaceful out here. I don't believe how vivid the colours are out here. It's been so long since I've really seen anything clearly.

Lord, you've been a real friend. This past year I've been angry at you, questioned you, hated you — and you've hung around. Why was I so scared to come to you before?

Look at me, Lord! With your help (after all, you led me to seek counselling) and the love of my family and friends I've become all right again! You've let me see I was never guilty at all. I still wish I knew why this happened. I know so much good has come out of this, but I sometimes still wonder why this had to happen to me. I guess one day I'll know. Thanks Lord for never letting me go.

When I was a child I often took walks, for hours on end through the rural countryside... One night... the peace in me enabling me to be happy and alone on these walks was taken away....

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Special Feature Section

Hope for recovery from abuse

Dori Madar

There are many among us whose scars are invisible but deep, who suffer agonizing but irrational fears, who feel they are separated from the rest of humanity by a gulf of worthlessness and dirt. They are the victims of aggression — not between countries but within their own families. Their experiences produce symptoms which sometimes mimic the traumatic stress of soldiers who have been in battle.

Abuse, we are finding more and more, is not unusual or rare. Its victims walk quietly all amongst us with their secret of shame. One out of four girls and one of 10 boys is sexually molested in childhood by an adult. Half of these adults are parents or parent substitutes. The abuser can be anyone from the down-and-out person on the street to an elder of your church.

Being harmed by the person they trusted most may leave sexually and physically abused children with lasting scars. This betrayal of trust and the inability to defend against a grown-up leads to a feeling of helplessness which may last into adulthood. The child who has been physically abused has learned that his survival depends on his ability to conform to parental standards.

Parents who physically abuse their children often have a faulty understanding of normal behaviour for a child at the various ages and stages of development, and their expectations are quite high and unrealistic. They misunderstand the child's capabilities and are willing to punish severely for failure to meet these unrealistic standards. A child growing up in such a family tends to internalize the message that they are no good and deserve being hurt. They often carry into adulthood the resulting poor self-esteem and feeling that they were never good enough.

Burden into adulthood

Some of these children may try to be extra good and as adults they become compulsive achievers. Or they may always give to others but expect little or nothing for themselves, becoming apathetic and withdrawn with very low expectations for themselves. Since even their home and their family have not been a safe place, it may continue to be very difficult for them to enter and maintain a relationship of trust and intimacy. Because their world has been so unsafe and unpredictable, they may carry into adulthood frequent fears or panic attacks.

Many of these qualities are also found in the sexually abused. They too often feel responsible for the abuse and thus develop deep feelings of self-hatred and unworthiness, which they may carry into their adult lives. They have been unable to directly express their anger at their victimization, and that anger may either be turned inward into depression or self-destructive acts, or outward onto the community or onto their own family. The abused person may hurt himself or herself directly through suicide attempts or indirectly through drugs and alcohol abuse, which also numbs the pain.

There may be problems with overeating or anorexia, since often for the victims of sexual abuse there is a deep hatred of their own body. There may even be episodes of self-mutilation. These people may enter damaging relationships or relationships where they are poorly treated, since they do not have a feeling of positive self-worth nor have they a good model of living, non-abusive relationships to draw on.

Photo: *Turning Fear to Hope* by Holly Wagner Green

"... abused people see themselves as 'filthy' and 'unfit to associate with other people' ... Abused people often have few friends and may isolate themselves from others."

Refuge in emotional isolation

Often abused people may feel there is an unbridgable chasm between themselves and "normal" people. Abused people see themselves as "filthy" and "unfit to associate with other people," who they fear would spurn them if the awful secret were ever guessed. Abused people often have few friends and may isolate themselves from others.

People who have been abused may have learned to shut off their feelings as the only way of dealing with the episodes of injury and humiliation. The severely abused may have learned to detach themselves totally from the situation and from their bodies so that they are not there emotionally as the abuse is being perpetrated. One abused person said, "When I knew it wasn't going to stop and I wouldn't die and end it that way, I went away and watched it all as though it was happening to another person." This defense may enable people to survive at the time but make it very difficult ever to turn the feelings on again.

Many sexually abused people have problems feeling good about their bodies or enjoying the sexual part of their relationship. They may feel dirty and unworthy. Sexual activities may trigger agonizing flashbacks to past sexual abuse so that emotionally they are no longer a woman with a loved partner but a little girl with an abuser. They may avoid relationships altogether and become withdrawn and isolated for fear of repeated rejections or, since their initial vulnerability was so betrayed, for fear of being vulnerable and open with anyone. Some sexually abused women feel they have never been loved except in a sexual way and that their bodies are all they have to offer. With this feeling and their sense of deep guilt and unworthiness they may become sexually promiscuous or even engage in prostitution.

The other area of difficulty for a victim of childhood abuse may be his or her own behaviour as a parent. This person has had, to say the least, poor or inappropriate models of parenting as a child. As a parent, he or she may be afraid of touching or disciplining a child or may not have knowledge of constructive ways of dealing with anger. There may be a strong tendency either to overprotect a child or to expect too much.

The road to recovery

A black picture? There is good hope for recovery. Some people never need professional treatment. They may have a good network of supportive, understanding friends and family to help them resolve their traumas. A good marital relationship may do much to correct early trauma.

For many people, however, these are not enough. Early experiences may still carry much weight in the present or they may be safely buried away until a crisis arises, such as marriage, a severe problem in the marriage, the birth of the first child, or a child reaching the same age they were when abuse began. A person may have blocked off memories with alcohol or drugs, and when these are given up the memories flood in from the past.

A professional therapist can help to get rid of these ghosts and repair the long-term psychological damage. In selecting a therapist, it is extremely important to select someone who is comfortable and knowledgeable in dealing with abuse and who can help the person face up to the pain and deal with the incidents. The therapist must be non-judgmental and have a high level of skill in individual and relationship counselling. Skill is necessary to help people learn to trust, to overcome past trauma and to reach a full expression of themselves including their sexuality.

If a therapist who shares your values is not available, try to find on who is respectful of religious and cultural values, listens carefully to an individual's beliefs and views, and then helps to devise a treatment plan that does not conflict with them.

Help must be professional

People have the right to expect quality professional help. In seeking out a therapist, it is wise to look for a professional degree in social work, psychology, pastoral counselling or medicine and for experience and supervised practice in dealing with this particular area.

One safeguard for consumers of therapy is the therapist's membership in a professional organization with a code of ethics and high standards of professional competence. Such an organization is the American Association of Marriage and Family Therapy and its Canadian branches. There are also other professional bodies of psychologists and social workers. Or the therapist should be answerable to a statutory body which accepts complaints from the public and can discipline its members. Such organizations are medical associations or psychology

First centre for prevention of child abuse opens

(Canadian Scene) — A large, decrepit old house on Toronto's Spadina Road which stood empty for years recently took on a new look. Thoroughly renovated, it has emerged as a centre of hope for unfortunate Ontario children who are abused by their elders.

The Ontario Centre for the Prevention of Child Abuse (OCPCA) was officially opened in June by Princess Anne of England with the participation of Ontario's Lieutenant Governor Lincoln Alexander and Premier David Peterson.

First of its kind in Canada, OCPCA will provide a training, resource and research centre for child welfare professionals, the police, the legal community, teachers and community groups all over Ontario. Since its establishment in 1983 by the Ontario Government, OCPCA from a temporary location, has provided training courses for over 7,000 people.

Getting at the roots

The primary goal of OCPCA, says its director Sam Morreale, is: "to reduce the incidence of child abuse in Ontario. It's only during the last 20 years that public and government attention has been focused on this grave social ill. From the new centre, by focusing on actual cases, we intend to get at the roots of child abuse."

Response to community groups is high on the priority list of OCPCA. For example, a video cassette on child abuse was recently made by the centre; at the request of Portuguese-Canadian community groups, a Portuguese soundtrack was added. Morreale says he hopes other ethnocultural communities will show interest.

The $500,000 cost of renovating the new centre was raised through the efforts of a national organization, the Canadian Children's Foundation. Many large corporations donated funds, and the foundation was also instrumental in enlisting the aid of Toronto radio station CHFI-FM in broadcasting appeals which raised over $60,000 from Ontario citizens.

Photo: *No Safe Place* by Connie Guberman and Margie Wolfe

child growing up in [an abusive] family tends to internalize ssage that they are no good and deserve being hurt."

Family violence: can mediation work?

MCC News Service

Let's call her Susan. Hers is a made-up but typical story about a church-going family in pain.

Last night her husband beat her up, so badly both eyes were blackened. It wasn't the first time. In one incident last year, he threw her down the stairs, breaking her arm. Their children, terrified, listened to the sounds of the beating while hiding in the basement.

Susan doesn't know how much longer she can stand this. Somehow, she still loves her husband, and as a Christian she is deeply committed to her wedding promises. She keeps hoping he'll change, hoping he'll learn to control his temper. Every time he beats her up, he feels terribly sorry afterwards and promises over and over not to do it anymore. But eventually, tension builds up and it happens again, no matter how hard she tries to be a good and submissive wife.

Living in fear

She is afraid for her life, but doesn't dare tell anyone what's going on, not even her pastor. He might not believe her, or worse yet it will "get around." Her husband's reputation will be destroyed, and she'll never be able to face anyone knowing she has ruined the marriage God has blessed.

For Christians like Susan who regard family breakup as a grave sin, there often seems to be little alternative to staying in a marriage filled with ugliness and violence. Statistical evidence suggests there are many Susans in church pews right now, suffering in silence and hoping for a miracle of reconciliation. For them, the secular organizations that counsel permanent family separation are not the answer.

Is reconciliation possible?

Can violence-filled marriages be restored? Can habits learned from childhood be changed? Can there be reconciliation where there has been so much physical and psychological hurt? Pastors and others who counsel Christians involved in family violence are often frustrated in their attempts to resolve these questions, and to undo years of damage and pain.

One idea that hasn't been tested much is mediation. Community mediation programs across North America pioneered by Mennonite Central Committee (MCC) have proved highly successful in bringing about reconciliation between criminal offenders and their victims. Workers involved in these programs are now wondering whether concepts of interpersonal peacemaking, healing and biblical justice worked out in that setting might have something to teach us when it comes to restoring families who have been torn apart by physical and psychological violence, but who want to stay together.

"There's a growing awareness that this is happening in society at large, and that the church has a role to play in bringing wholeness to the relationship where there is still love between the two parties," says Melita Rempel, who is leading a binational MCC group studying the problem in London, Ontario.

Continued on page 12 ...

boards. This important information about a therapist may be gained during the initial inquiry.

If the problem is a specifically sexual problem, be sure the therapist is knowledgeable, experienced and comfortable speaking about sexual concerns. In Ontario the Board of Examiners in Sexual Therapy and Counselling in Ontario (BESTCO) has high standards for clinical membership and is a good one to contact for referrals in Ontario. The American Association of Sex Educators, Counsellors and Therapists, 5010 Wisconsin Ave., N.W., Washington, D.C. 20016, can be a good referral source for sex therapists elsewhere. Physicians or clergymen are alternate sources of referrals to qualified sex therapists.

One very important factor in therapy is the fit between therapist and client. If a person is not able to develop a trusting relationship with his or her therapist, it may be a mismatch. Don't give up. There are many qualified therapists. The most important thing is to find one whom you feel can understand and help you. Abusive family relationships can leave abiding wounds, but help is available to find ways of healing them at last.

Dori Madar, M.S.W. is a therapist specializing in individual, marital, family and sexual counselling at the Family Counselling Centre in St. Catharines, Ontario.

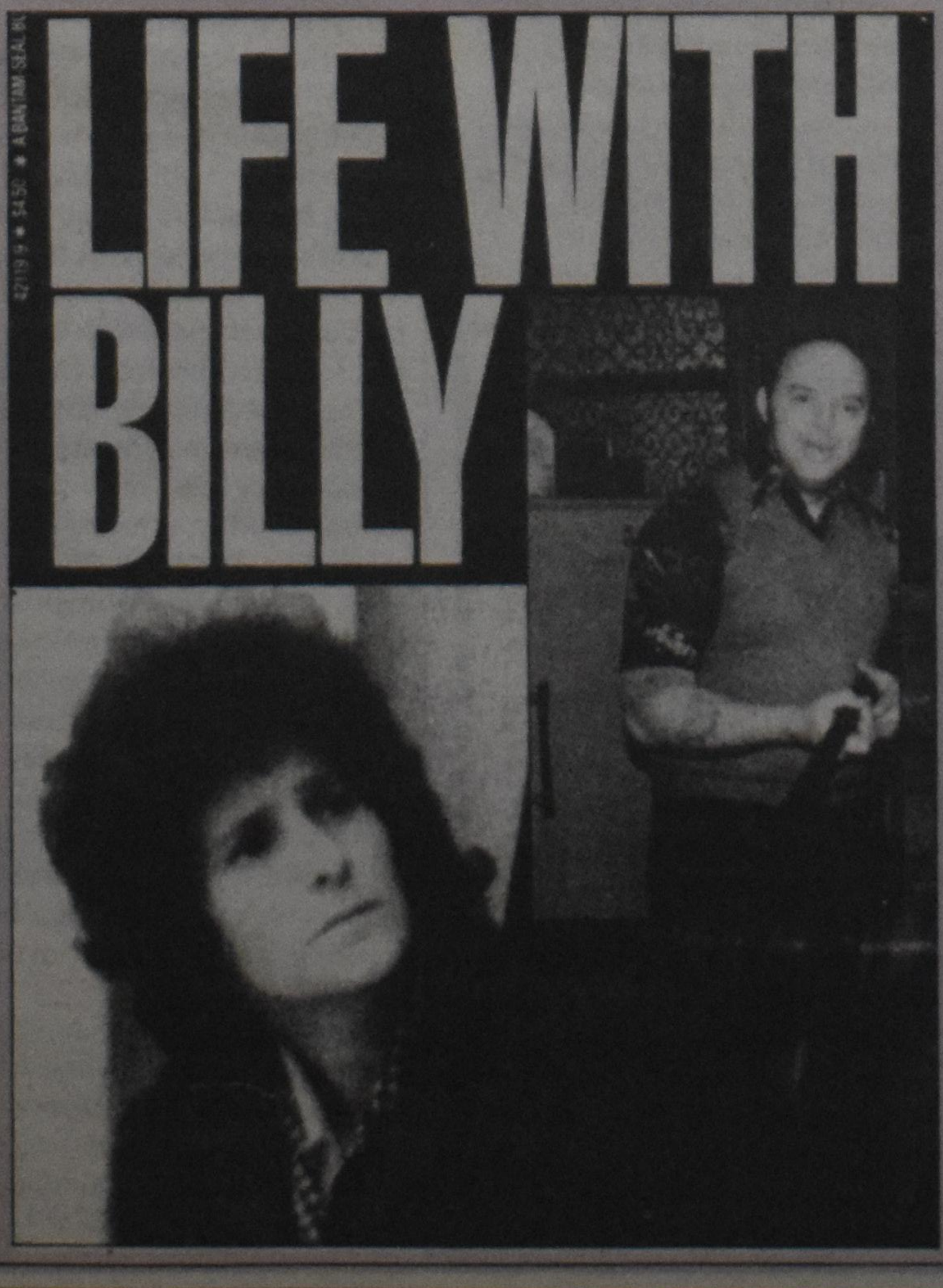
A review

Life with Billy an eye-opener

Life with Billy by Brian Vallee; Toronto: McClelland and Stewart-Bantam Limited, 1986, 224 pp., $4.50 pb. Reviewed by Bert Witvoet.

This biography of a Nova Scotia woman is a shocking tale of abuse. Jane Stafford was the common-law wife of Billy Stafford for five years. The brutality, the bestiality of Billy comes to light in this painful story.

One evening, when Jane Stafford could no longer endure the degradation, the threats against her son and friend, she blew out Billy's brain with a shotgun. The second half of the book deals with the courtcase that sees the prosecution trying to convict her for first degree murder and a jury declaring her innocent. But that proves not to be the end of the judicial matter.



Shocking reality

Why would anyone want to read *Life with Billy?* The story of Jane Stafford's life with and after Billy is important because it details the kind of domestic violence that keeps most police forces busy, but which until lately has been hushed up too much. Officials have been too lenient with wife beaters. It's only four years ago that several male members of Parliament laughed loudly in the House of Commons when told that one out of 10 women in Canada are battered by their husbands.

According to author Brian Vallee, a journalist and television producer, "religion and the legal system continued to perpetuate wife-beating by tacitly supporting the preservation of the family unit over the safety of women." Police were reluctant to lay charges, and when cases did go to court, wife beaters usually ended up with suspended sentences, probation orders or discharges.

All of this despite the fact that 20 per cent of all homicides in Canada are spouse slayings, and of 222 women murdered in Canada in 1982, more than half were killed by their spouses or ex-spouses. It is also noteworthy that only an estimated 10 per cent of wife assaults are reported to the police.

The situation of police protection and court prosecutions has improved over the last few years.

Breaking the cycle

As Christians we too must face the reality of physical and sexual abuse in our midst. Families that are subjected to this kind of violence need our help and understanding. The cycle must be broken. It's not good enough to cover domestic crimes with the mantle of love and patience.

In order for the cycle to be broken, the woman must change her mind about her status as victim. She has a responsibility to herself, to her children and to her husband to get out of the cycle, if need be by leaving the home or the husband.

The husband needs to be confronted with his wrong behaviour. He must seek help to overcome this serious flaw in his emotional make-up.

If the husband is not serious about breaking the cycle, he must be reported to the police.

Life with Billy does not give a Christian perspective on abuse. But it helps to highlight the seriousness of the problem. It's a book that could be read profitably by pastors and elders who want to do their work with open eyes.

Special Feature Section

Family violence: can mediation work?

... continued from page 11.

The MCC Domestic Violence Task Force hopes to increase the awareness of pastors and "to make openings where people will be able to talk about it in the church setting, where the responses can be helpful rather than destructive, and move them toward healing."

An on-going crime

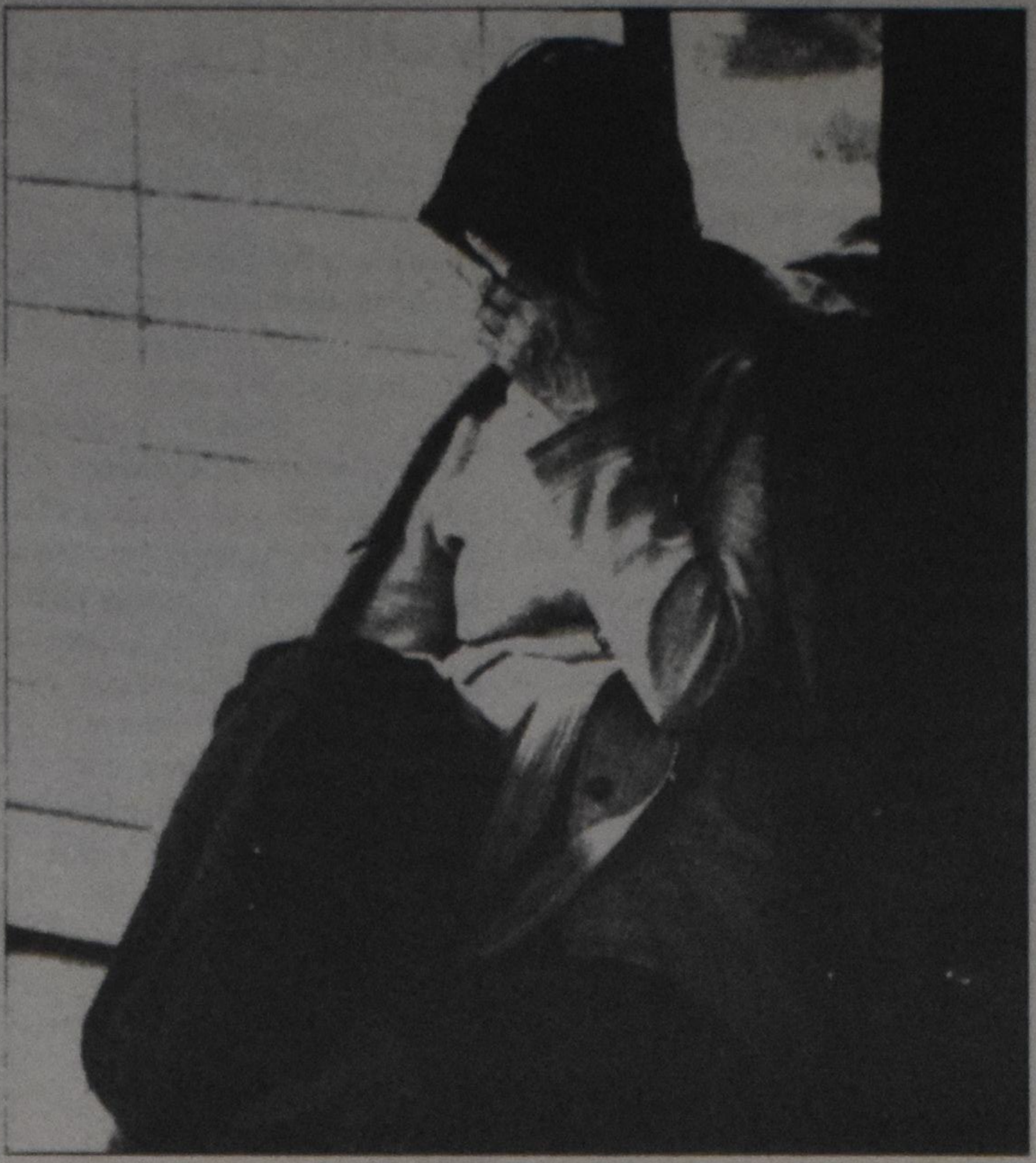
The difference between ordinary criminal/victim mediation cases and family abuse is that violence in the home is usually an ongoing crime, deeply ingrained in the relationship and in the batterer's way of thinking. Counsellors who fail to recognize this may think the couple has quickly "patched things up" when in fact old patterns of behaviour will soon repeat themselves.

This "quick kind of forgiveness" has not only left some battered spouses stranded, but also led to "a sense of hostility" toward the church among some secular groups working with battered spouses, says Rempel. This points to the need for the church to rethink the meaning of forgiveness, which involves not only repentance, but also changed behaviour. The sin of violence must stop.

Most abusers tend to deny or minimalize the violence, or even try to justify it on the basis of scriptures that appear to place women in a position of subservience. Arrest and assault charges have been found very effective in convincing abusers that what they are doing is wrong, and a lot of energy has been spent in recent years persuading the police and courts of the need to take domestic violence seriously.

Punishment and healing needed

One fear is that private mediation, as an alternative to the legal system, may not make as powerful an impact on the batterer, says Rempel. "If there isn't that clarity in saying, 'what you've done is wrong,' it becomes hard for the man to see that and for the woman to see that she doesn't have to take it." On the other hand, "I'm not sure that we necessarily want to lock the man up or be part of that system that just punishes and where there isn't any healing."



"If mediation were to work ... it would mean long-term counselling ... with the wife being encouraged to develop greater self-esteem and the husband to acknowledge the wrongness of his behaviour.

If mediation were to work in longstanding violent situations, the mediator would have to be clear about identifying violence as a grievous sin, and would also have to find some way of redressing the gross imbalance of power that exists in violent relationships. That would mean long-term counselling for both partners, with the wife being encouraged to develop greater self-esteem and the husband learning to acknowledge the wrongness of his behaviour, to understand his emotions better, and to practise alternative ways of dealing with conflict.

"Clearly, the model of mediation that's being used in some places just can't be applied, because of the power imbalance and the long history of abuse," Rempel points out. Mediation, if it indeed can be applied to cases of family violence, will be most likely to succeed where the violence has been short-term or minimal.

Forgiveness takes time

While it's often difficult for the church to accept even temporary separation of families, it's important to find ways of ensuring the safety of women and their children. Some couples stay together "for the sake of the children," not recognizing that there is tremendous psychological damage being done to youngsters who constantly view an abusive relationship.

Violence learned in childhood is often repeated in adulthood, says Rempel.

It's also important to realize that "costly forgiveness" takes time. For the victim of abuse, forgiveness doesn't mean instantly forgetting or pretending the abuse never happened; it may be years, if ever, before she feels ready to forgive. For some, permanent separation may be the only non-violent end possible to a marriage that has already died according to the Christian definition of it as a covenant relationship based on love, mutual caring and respect. In such situations, healing and Christian reconciliation between the individuals involved might still be possible, though not necessarily in a form that involves full restoration of the marriage household.

For Christian partners who are earnestly seeking a renewal of that failing covenant, however, mediation and faith may yet provide a glimmer of hope.

The MCC Task Force on Domestic Violence is interested in hearing (in confidence) from people who have had personal experiences with abuse in their families, or in counselling situations. Please write Melita Rempel, 11-575 Ridout St., N., London, ON N6A 2R2.

★★★★★★★★★★★★★★★★★★★★★★★★★★★★★

Cinema Summaries

Marian Van Til

Extremities

Rated R
Stars Farrah Fawcett, James Russo, Diana Scarwid, Alfre Woodard
Directed by Robert M. Young

Extremities is a disturbing film. But not just because it deals with a frightening subject — a woman's revenge on the man that assaulted and attempted to rape her. It's also disturbing because it doesn't adequately examine the complicated emotions at work in both its rapist-killer and a woman who decides to fight back before he *can* kill her.

Farrah Fawcett does an admirable job in the difficult role of the assault victim who turns the tables on the man who tries to rape her at knifepoint after entering her car in a parking lot. She courageously manages to escape him and then reports the incident to the police. But it's her word against his — if they *do* find him, she would have no case; he would be freed in a few hours.

The brutal man soon appears at the home of his escaped victim to get revenge — he intends to kill her. We see just how brutal and sick he really is. He violently forces her to "play house" and act like she loves him.

Once again, the gutsy woman manages to turn the tables on her tormenter with the help of a fortunately-placed can of bug spray. She ties him up and contemplates killing him. But she waits for her housemates to come home, gradually realizing that she needs to elicit a confession from the rapist and needs her friends as witnesses to it. Only then will the "justice" system be able to protect her from the man.

The most offensive part of this film from a woman's viewpoint is its portrayal of the initial attitude of the victim's friends: they think *she's* crazy [she *is* in shock]. They stand around dumbly, refusing to help her, and are sympathetic to the rapist. That's pure fantasy from the male writer's point of view. It's hard for a woman to imagine that even the most timid members of her own sex would put the physical needs of a rapist (he was blinded by the bug spray) over the emotional and physical needs of a friend and housemate.

In the end, *Extremities* leaves its audience cold. It comes out of nowhere to focus on the scenario described above. The characters have no past and no present, no setting in daily life or reality which we come to identify with. We don't really know them — we're voyeurs — so while shuddering at the violence, we never get emotionally involved with the characters as people.

Even so, *Extremities* does at least dispel the strange but pervasive myth that women who are raped "ask for it." And if it is able to call the attention of even a few people to the horror of being a rape victim and the frustrations (and dangers) victims run up against in trying to get the law to catch and prosecute such criminals, it is a worthwhile film despite its flaws.

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Profile

Harry Van Mansum: "Righteous Gentile"

Harry Van Mansum of Ottawa was recently honoured with a Doctorate of Humane Letters at St. Lawrence University in Canton, New York (see front page story). The following describes the Resistance work of Van Mansum in World War II, work described by him as an "imperative — religious and moral."

Sharon Grafstein Kessel

According to Harry Van Mansum, "I wasn't a hero. I was just doing my duty." There are hundreds of Jews today who would disagree vociferously with Van Mansum's self-appraisal.

The soft-spoken 66-year-old head of the Van Mansum Insurance Company has lived in Ottawa for the past 29 years. Modest and unassuming, there is nothing about his demeanour to suggest that Harry Van Mansum is one of the special few who has earned the epithet *Righteous Gentile*.

Born in Holland in 1920, Van Mansum spent his childhood and teenage years in Maastricht, a small Dutch town near the German and Belgian borders. The son of a Dutch railroad labourer, Van Mansum lived modestly with his family in their small home.

What compelled him to fight in the face of danger and risk to himself and his family? He will tell you that his upbringing and religious beliefs had a great deal to do with it.

From an early age, Van Mansum was active in the young people's organization at the Gereformeerde Kerk (Christian Reformed Church). The church's stand on its congregants' political involvement was simple and definite: if you belonged to the National Socialist Party, you had to resign as a church member.

Job disguises task

As a young man, Van Mansum was keenly aware of the repressive and disturbing effect of the war on his country and its people. One day he was approached to distribute an underground magazine called "Free Netherlands" during a time when he was working as a travelling salesman. Excusing the bravery of his undertaking he is quick to add that the nature of his work afforded him access to other towns as well as a wide network of friends and underground organization members to whom he could distribute monthly packets of the magazine.

Many had the opportunity to work for the underground; history reveals that only some people took that opportunity. Was it risky? "One time I was almost caught" Van Mansum recalls, but he continued regular deliveries despite the scare as his sympathies remained with the persecuted Jews and struggle of the Dutch underground.

For Van Mansum the appearance of the proscribed yellow star was often the first indication he had that some of his friends and neighbours were Jewish. "The Jewish people in Holland lived among us for years and years — we didn't know who was a Jew and didn't care about it either," he says, adding that he and many of his friends were very upset by the situation.

"In those days, everyone wore hats. When we saw someone wearing a yellow star we'd tip our hats to them," he recalls.

Feeding and housing the refugees

Building a network of like-minded citizens, Van Mansum began to help find hiding places for Jews. One day in 1942 a small family — a widow, Mrs. Freilich, and her two teenaged children — came to him for help. After placing the mother in a nearby town as a housekeeper and sending the daughter away to work as a babysitter, Van Mansum still hadn't been able to find a safe shelter for the son, Fritz. To solve the problem, he took Fritz home with him where he remained, hiding upstairs whenever callers came around. Van Mansum and Fritz shared a bedroom and to this day have remained good friends.

Since Jews in hiding were not entitled to collect their food stamps (needed in order to survive), Van Mansum devised a plan. Gathering up the master cards of Fritz, his family and other Jews in hiding, he took them all to city hall to be stamped and redeemed for the vital food stamps. Thus, rather then going hungry or trying to buy food they could ill afford on the black market, 150-200 Jews were able to receive their rations collected by friends and underground workers. From 1942-1943 Van Mansum was contacted by and aided scores of Jews with ration cards.

During that same period he was also contacted by a student group in Amsterdam with another mandate: saving children.

Kidnapping children

"Before the Nazis transported them to concentration camps, Jewish children were put together in a big theatre in Amsterdam with German guards," he explains. "Every day the Nazis exercised the children by walking them through the streets and then brought them back to the theatre."

Harry and Annette Van Mansum after Harry received his honorary degree, Doctor of Humane Letters" from St. Lawrence University, in honour of his and others' resistance work in World War Two. Van Mansum received his award on September 3. (See complete story on front page.)

What the students did was steal the children. Walking beside the ragtag platoon, the students would suddenly grab a child and spirit him away. Van Mansum received these children at a railroad station in southern Holland, dispatching them posthaste to willing families.

This daring undertaking led to much discussion and gossip which endangered the secrecy and success of the operation. A wise church minister quickly found a solution: "He did a sermon about Moses and how his parents were hiding Moses from Pharaoh and how they were quiet and didn't tell the neighbours, didn't gossip," recalls Van Mansum, smiling at the minister's clever subtlety. The sermon worked; the gossip stopped.

First arrest

In October of 1943 Van Mansum's work came to a temporary end. The Gestapo infiltrated the political organization formed to help persecuted people which Van Mansum had been organizing province-wide. Following interrogation and beatings, Van Mansum spent six months in solitary confinement and then in a concentration camp for political prisoners in Amersfoort, Holland.

After being released because the Nazis feared the approach of the Allies, Van Mansum, went right back to his work for the underground. Recaptured, he was returned to the concentration camp until liberation.

What were those days like? "You couldn't just sit. We marched all day on wooden shoes," he recalls, adding that the conditions were horrible: lice abounded, the food was inedible ("It was more water than food") and typhus was rampant. "People died from hunger," he says. But somehow he survived: "I had a gift for optimism; I laughed and smiled."

During the long months he spent in the concentration camp, did he ever regret the work he had done with the underground and for the Jews? "No. The only thing I regret was that I couldn't do more," he says.

Scenes that have been permanently etched in his memory include the image of elderly Jewish women being transported, packed in cattle wagons: "I cried because it was not right and I couldn't do anything," says Van Mansum.

He also recalls the plight of a small Jewish child whose family he tried to help: "He was arrested," explains Van Mansum, pensively. "They let him sit in city hall in a cell. Think about it: they can arrest a criminal ... but a little three-year-old boy?"

At this point Van Mansum grows silent, unable to articulate the effect that this recollection still has on him. Words seem futile; he stops trying and pauses momentarily.

Final Release

Finally liberated in May of 1945 Van Mansum returned to Maastricht wondering what he would find. "My biggest present was that after the war I came home from the concentration camp and saw the Jewish people back in the streets," he smiles. The car in which he was being driven home stopped at his destination and, as he got out Van Mansum received a hero's welcome. "My face was red with lipstick," he says shyly.

Soon after Van Mansum's return, the synagogue in Maastricht organized an evening of thanks. To honour him, the congregation commissioned Charles Eyck, a well-known Dutch artist to paint his portrait. He remembers that the rabbi spoke and the congregants tried to express their gratitude to him.

Van Mansum and his sister, Greet, who carried on with Fritz's help, where Van Mansum left off after his arrest, are still being honoured today. Pausing for a moment, Van Mansum picks up a photograph album which he proffers modestly as an historical record rather than a testament to what he has done. In it are forged identity papers that some Jews used, certificates and letters of thanks and a photograph of the Eyck portrait which today hangs in his livingroom.

Saddened by lack of action

Van Mansum is quick to correct any misconceptions about human nature and magnanimity. As far as he is concerned, there weren't enough people in Holland — or throughout the world — fighting the Nazis.

"During the war, many people were pro-German and didn't have any backbone," he says, adding his disappoint-

Continued on page 14...

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Family

Harry Van Mansum

... continued from page 13.
ment with the state of affairs in Holland during the war contributed to his desire to leave there for Canada in 1958. When he speaks of his disillusionment he conveys a sense of outrage, not only with his countrymen but with people everywhere.

Of his involvement in the underground and efforts to help Jews, he simply says: "I was surprised that more people did not do as we did." For Harry Van Mansum, fighting was never a choice to be weighed; it was an imperative — religious and moral.

Many of the Jews whom Van Mansum helped and saved moved to Israel shortly after the war ended. He has visited there twice: "I feel at home there because my friends are there. Actually, we're not friends anymore, we're family," he adds.

Visiting his "family"

"I first went to Israel with a tourist group for 10 days. I wrote my friends that I was coming and they arranged a reunion" — a big gathering at the Jerusalem Hilton Hotel. "They were mad at me. 'Why are you coming to Israel and staying in hotels?' they asked."

On his second trip he and his wife stayed on the kibbutz where some of his friends now live. Touring the country Van Manseum has visited Yad Vashem, has planted a tree on Israeli soil and has seen biblical sites "which moved me greatly."

His friends' efforts to repay him seem to embarrass Van Mansum: "One girl I helped, Fritz's cousin, lives in Israel. Her husband makes fur coats and told me that he wanted to see me," he says. The husband wanted Mrs. Van Mansum to have the fur coat of her choice. "I told him that it was crazy," smiles Van Mansum who adds that he doesn't like "getting any services for free."

This attitude of Van Mansum's is indicative of his feelings about what he has done. At the many conferences he has attended and spoken at, Van Mansum hears the same unrehearsed answers from other "Righteous Gentiles."

"Everyone always asks why", he begins. "Because we had an obligation — to our faith, to our religion. My parents were hard-working people. But if they had something, they shared it with anybody who didn't.

"When somebody knocking on your door needs help, you help them. You don't ask why or if there's danger involved," he says.

For the many people whose lives Van Mansum once affected and continues to touch, this is definition enough and proof positive that he is a hero in the deepest sense of the word.

Reprinted with permission from The Ottawa Jewish Bulletin & Review, March 22, 1985.

small talk

Alice Los

The most courageous move from "large" to "smaller"

In recent months, I have watched the unfolding of a small drama. On the global scale of importance it would probably rate not more than "negligible" but for the main character it was literally a life-changing role which she played.

An elderly widow of my acquaintance reached the age of 80 in fairly good health, with her indomitable spirit and alert, active mind intact. There was, however, one problem. Her eyes had started to fail and the dreaded but inescapable driver's test for seniors loomed large. She lived alone, her family spread across the province. Her car took her into town (though not beyond anymore) for her provisions and visits with her many friends. It was her ticket to independence.

When the verdict was in and she had to hand in her license, I marvelled at her courage and uncomplaining attitude. This positive frame of mind was probably also what kept her friends coming to her door, either to visit or to take her wherever she needed to go. Yet, inevitably, there were long, lonely days and evenings when no one ventured out or even called. With winter on their mind and visions of more dreadful seclusion, her family became concerned. She was sensible enough to understand this and endured another forceful tug at her earthly tabernacle when the "For Sale" sign went up.

When at first there didn't seem to be any takers, her hope for a reprieve grew strong. 'tWas not for long, because before summer was at its peak, a triumphant realtor pressed the "sold" strip under his name. Again the elderly woman displayed courage when she emphasized all the advantages of an apartment in town. But memories of years gone by, of life with her husband and sons in the house she now was about to vacate, multiplied. An auction was announced. After all, how could she squeeze the tangibles of a lifetime into a few rooms? And as she assessed and debated the relevance and usefulness of so many items through weeks of winding down, she must have felt like a wrecker who is assigned to tear down the house he or she grew up in, brick by memorable brick.

The day of the sale was hot and hazy. She and I had laughingly agreed to pray for good weather albeit we each had a different reason for this, apart from desiring it for each other. I was grateful I had to be elsewhere. To have joined the Coke and coffee sipping crowd in that familiar backyard that day would have made me feel guilty of treason. Before I left I saw her move among the buyers and onlookers, a close relative never far from her side. When I came back late in the afternoon, I passed the small pick-up truck in which her son was taking her to her new abode, as it turned into Main Street. I thought of how very tired she must be and how she had just then pulled the door of her house shut for the last time. What was she feeling? I resolved to see her soon.

And as I continued home I thought of all the people who face a similar transition. To leave the farm for a bungalow in town or a big, family-size house for a few rooms in a nursing home often requires courage. How blessed then, are those who, by God's rich grace, realize that they are only turning another page in their life's book. They may be quietly confident of a happy ending and a perfect sequel.

Alice Los is a housewife living in Kemptville, Ontario.

Precious nuggets of wisdom

Gertie Pool

The Ebenezer Senior Citizen's Retirement Home in Abbotsford, British Columbia, is a place where lessons from the wise are free for the taking, and where lending "... a cup of cold water ..." is practised on a regular basis.

It's fascinating to watch and ponder how people of all walks in life adapt toward problems of the aging process. Working with and amongst the elderly for three years, I've watched how God touched and healed broken-hearted ones and continued to shape and mould them. Replenished with His love, they in return brought comfort and cheer to others stumbling along the way.

It's heart-warming to see hidden talents burst open toward full-potential in a ripe-old age. I think of the 83-year-old gentleman who wrote 85 religious poems in a three-month period of time. He waits on the park bench each day to tell two strangers about Christ. "All I want to do is serve my Saviour," he says.

Another 86-year-old completes one large wool rug every week for the Craft Club, while others liven up the corridors with cheerful tunes when sharpening their musical talents.

It's uplifting to hear a 93-year-old mother, who in her life-time brought her husband and three sons to the grave, say "God never does make a mistake, you know"; or, hear a sick 90-year-old, say, "Doctor, I don't have time to lie in the hospital doing nothing!"

It's rewarding to watch staff and tenants share fun and frustrations with one another.

Tenants help prepare vegetables grown in the 1½ acre garden, for freezing and canning, while staff members do everything to ensure their health, safety and spiritual welfare.

Not long ago a minister told me, "Our senior citizens are sitting in the waiting room of God's glorious Kingdom above." The genuine Christ-centred caring and sharing attitude in this 54-room "Ebenezer Home" in Abbotsford, B.C., makes it a fun place to be, where the elderly continue to provide golden learning experiences day after day.

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NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Thanks

HILVERDA: I would like to thank my family and friends for making my 80th birthday such a happy occasion. Your telephone calls, cards and best wishes were so much appreciated. Mrs. Roelina Hilverda (Van Schepen).

RIEMERSMA: Thanks to our Father in heaven for His loving grace bestowed in our married life of 55 years. A heartfelt thanks to our children, grand- and great-grandchildren. Thanks to our friends. It was a blessed day.
Ken and Anna Riemersma, Brampton, Ont.

Births

BUITENHUIS: Bert and Lydia thank the Lord for the safe arrival of their third child, HEATHER LYNN, born August 25, 1986. A sister for Bryon and Deanna. Proud grandparents are Mr. and Mrs. Gerrit Cramer and Mr. and Mrs. Jan Buitenhuis, all of Thunder Bay, Ontario.

HOLTVLUEWER: Alvin and Vera (nee Breukelaar) praise the Lord for the miracle of life given to LAURA MARIA, born August 1, 1986. Laura is the first grandchild for Mr. and Mrs. G. Holtvluewer and the 17th grandchild for Mr. and Mrs. J. Breukelaar.
"Let the children come to me, do not hinder them; for to such belongs the Kingdom of God." (Mark 10:14)
Home address: 2606 Lundene Rd., Mississauga, ON L5J 1P8

HORLINGS: Jack and Dorothy Hielema are pleased to announce the arrival of their second grandchild JAKOB HENRY, born on August 28, 1986, in Loma Linda University Hospital in California. Son of Terry and Anita Horlings. Seventh grandchild of Henry and Gail Horlings, sixth great-grandchild for Opa and Oma Hielema and seventh great-grandchild for Pake and Beppe Van Netten.

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Classifieds continued on next page

Births

SCHINKEL: Ralph and Georgina thank God for His gift of a daughter, CHELSEA MARIE, born on Monday, September 1, 1986, at London, Ont., weighing 7 lbs. 7 oz. Chelsea Marie is the fifth grandchild for Mr. and Mrs. Bert Ferwerda, London, and first grandchild for Mr. and Mrs. Ben Schinkel, Essex. Proud great-grandmothers are Mrs. G. VanderVinne, Essex and Mrs. T. Schinkel, Chatham.
Home address: 55 Highway Ave., London, N6C 2K4

WILPSTRA: With praise to God, we, Paul and Janet, thank our heavenly Father for entrusting to our care the precious gift of a son, BRIAN HENRY, born on August 15, 1986, weighing 7 lbs. 11 oz. Brian is a little brother for Philip and Julie. Sixth grandchild for Mr. and Mrs. Henry Wilpstra of Wyoming and 13th grandchild for Mrs. Joyce Wierenga of Sarnia.
497 Ontario St., Wyoming, ON N0N 1T0

Marriages

BERGSMA-PRINZEN: Believing the Lord has brought them together, Mr. and Mrs. Douglas Bergsma and Mr. and Mrs. Albert Prinzen announce the forthcoming marriage of their children, TERESA and ALAN. The wedding will take place, D.V., on Friday, October 3, 1986, at 6:30 p.m., in the Alexandra Presbyterian Church. Rev. John Jongsma officiating.
Future address: 20 Clara Cresc., Brantford, ON N3S 7C7

BUIS-BAKKER: Believing that the Lord has brought them together and with joy and thanksgiving to our God, we, Mr. and Mrs. Nick Buis of Aylmer, Ont. and Mr. and Mrs. Jim Bakker of Putnam, Ont., are happy to announce the forthcoming marriage of our children MARIAN and ADRIAAN. The wedding will take place, the Lord willing, on September 27, 1986, at 2 p.m., in the Aylmer Chr. Ref. Church. We wish them God's blessings.
Future address: 1600 Victoria Park, #203, Toronto, ON M1R 1P6

JANSSEN-TALSMA: With joy in our hearts, giving thanks to the Lord who has brought our children together, we, George and Ida Janssen and Gerry and Grace Talsma are pleased to announce the wedding of SHIRLEY ANN and KENNETH RICHARD. This celebration of love will be held, D.V., on October 11, at 11 a.m., in the Tillsonburg Chr. Ref. Church.
Ken and Shirley's future address is: R.R.#3, Norwich, ON N0J 1P0

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Marriages

LENOS-VEENKAMP: Mr. and Mrs. Nick Lenos of Waterford, Ont., and Mr. and Mrs. Theo Veenkamp of Sarnia, Ont., thank God for bringing their children, WILHELMINA THEDA and ALBERT CORNELIUS together, to be united in the covenant of marriage. The Lord willing, they will pledge their vows on Saturday, October 11, 1986, at 1 p.m., in the Chr. Ref. Church of Jarvis. Pastor N. Cornelisse officiating. We wish them strength in the Lord and His nearness as they are preparing to serve with Wycliffe Bible Translators.
Temporary address: c/o N. Lenos, R.R.#5, Waterford, ON N0E 1Y0

Anniversaries

We praise God for His faithfulness to our parents,

JIM and TENY BROUWER
(nee Dekker)

whom He has blessed with 25 years of marriage. We invite all their friends and relatives to celebrate this joyful occasion with them and us.
With much love:
Teresa & Lawrence — Kingston
Art — Guelph & Marsha (fiancee) — London
Joyce — Toronto
Bertina — home
Irene — home
An open house will take place on Saturday, October 11, 1986, from 2:30 - 5:00 p.m., at Calvary Chr. Ref. Church (Selkirk at Grand Ave., E.), Chatham.
Best wishes only, please.
Home address: R.R.#2, Chatham, ON N7M 5J2

Aylmer 1951 October 11 Aylmer 1986
With joy and thanksgiving to the Lord, we hope to celebrate the 35th wedding anniversary of our dear parents,

GILLIS and JENNY DRIESMAN
(nee Buis)

May the Lord bless you and keep you and give you many more years together.
Congratulations Mom and Dad, Grandma and Grandpa, with love from your children and grandchildren:
Debbie & Frank
Nancy & Hugh
Rick & Margaret
Steve — at home
and seven grandchildren.
There will be an open house on October 11, 1986, at their home on Sparta Sideroad from 2-4 p.m. and 7-9 p.m.
Home address: R.R.#5, Aylmer, ON N5H 2R4

1946 October 3 1986
With joy and thankfulness to God we announce the 40th wedding anniversary of our parents and grandparents,

JOHN and WILLEMIEN HEIDEMAN
(nee Meijnen)

"And we know that all things work together for good to them that love God." (Romans 8:28)
May God continue to bless you in the years to come.
Lots of love and best wishes from:
Henry & Marybelle Heideman; Dawn, Kim
Christine & Gerry Wolters; Valerie, Paul, Adam, Philip
Wilma & John Brak; Steven, Heather, Virginia, Joey, Neil
John & Betty Heideman; Marie, Kevin, Alison, Jennifer
Bill & Wilma Heideman; Randy, Dennis, Julie, Tony
Betty & Randy Calvert; Aaron, Justin, Ashley
Ed & Dianne Heideman; Alex
Home address: R.R.#3, Trenton, ON K8V 5P6

Anniversaries

Congratulations to Willem and Cornelia Slappendel (nee de Vry) who will celebrate, D.V., their 50th wedding anniversary on October 15, 1986.

1946 September 26 1986
With joy and thanksgiving, we hope to celebrate the 40th wedding anniversary of our parents,

HENRY and NELLIE HEEREMA

on September 26, 1986, D.V.
We thank God with them and pray that He will continue to bless them and give them much happiness in the future.
With love from:
Barbara & Sabrina — Thunder Bay
Jerry & Pam; Angela, Timothy, Darryl — London
Fred — London
Peter & Millie; Paul, Kevin, Mark, Michael — Thunder Bay
Martin & Helen — Thunder Bay
Donald & Kathy; Donald, Adrian — Thunder Bay
Home address: 164 Shirley Rd., Thunder Bay, ON P7B 5E3

1951 October 9 1986
"Maar aangaande mij en mijn huis, wij zullen den Heere dienen." (Josh 24:15)
With much thanksgiving to God, we wish to announce the 35th anniversary of our parents and grandparents,

DANIEL and ELEONORA MOBACH
(nee vanden Akker)

It is our prayer that the Lord will bless you for many more years for each other and your family.
With love from:
Bernard & Liz Mobach; Sarah, David, Nathan — Blind River, Ont.
Jacqueline & Neil McDermott; Neil, Mark — Port Perry, Ont.
Martin & Sandra Mobach; Janina — Sarnia, Ont. (temp.)
Eleanora Mobach — St. Thomas, Ont.
Home address: 757 King St. W., Oshawa, ON L1J 2L2

Whitby 1961 August 5 Woodstock 1986
"Praise the Lord. Give thanks to the Lord for He is good; His love endures forever!" (Psalm 106:1)
With joy and thanksgiving to our Lord, we announce the 25th wedding anniversary of our parents,

CAMERON and JENNY LINNELL
(nee Flim)

Thank you Mom and Dad for your love and for the Christian home you provided. May the Lord bless you with many more happy years together.
With love:
Greg
Grant
Open house will be held, D.V., on October 11, 1986, in the Fellowship Hall, at Maranatha Chr. Ref. Church, Woodstock, from 2:30 - 4 p.m.
51 Elmwood Cresc., Woodstock, ON N4S 2K4

Anniversaries

1936 October 15 1986
With thankfulness to our Lord, we wish to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents,

WILLEM and CORNELIA SLAPPENDEL
(nee de Vry)

May God continue to bless you with good health and happiness for each other and your family.
Congratulations and much love from:
Wilma & Bill Trembley — Hamilton, Ont.
Rita & Henk Vanderstoep — Hamilton, Ont.
Bas & Trudy Slappendel — Fenwick, Ont.
Joanne & Brian Webb — Burlington, Ont.
Your grandchildren and great-grandchildren.
Open house Saturday, October 18, 1986, from 1:00 p.m. to 4:00 p.m., in Bethany Chr. Ref. Church, Balfour St., Fenwick, Ont.
Best wishes only, please.
We are also very happy that on October 28, 1986

OOM FRANS en TANTE ANNE SPRUITENBURG
(nee de Vry)

will also celebrate their 50th wedding anniversary in Holland.
We hope and pray that God will continue to bless Oom Frans with good health and give Tante Anne strength to look after him, so that together they may share each other's company one day at a time.

1951 October 9 1986
With joy and thanksgiving to the Lord, we are happy to announce the 35th wedding anniversary of our parents and grandparents,

JAAP and CORRIE SNIEDER
(nee Truer)

Congratulations and best wishes from:
Simon & Catharine Snieder; Elizabeth, Nicholas — Grimsby, Ont.
John & Jane Snieder; Jacob, Gwenda, Sarah, Matthew — Fenwick, Ont.
Grace & Anno VanderVeen — Fenwick, Ont.
Henrietta Snieder — Stoney Creek, Ont.
At this time we will also celebrate the 25th wedding anniversary of our aunt and uncle,

JANNY and KAREL BONTENBAL
(nee Truer)

visiting with us from The Netherlands.
There will be an open house, D.V., on Saturday, October 11, 1986, from 2-4 p.m., at the Fruitland Chr. Ref. Church.
Best wishes only, please.
Home address: 281 Millen Rd., Stoney Creek, ON L8E 2H1

Classifieds

Anniversaries

Congratulations to John and Elisabeth Van Harmelen (nee Lagerwey) who will celebrate, D.V., their 50th anniversary on November 18, 1986.

With praise and thanksgiving to our God and Father, we wish to announce the 55th wedding anniversary of our parents, grandparents and great-grandparents,

PIETER and ANNA VEENSTRA
(nee Frieswyk)

on September 25, 1986.
Mom and Dad: We are so blessed of the Lord to have had you with us for so many years, and we pray for His keeping power to continue in your lives for many years to come.
Congratulations, and all our love:
Richard & Alice Veenstra — Hamilton, Ont.
Peter & Janice Veenstra; Heather
Sidney & Brenda Veenstra; Pamela, Scott
Annette & Ron Blackburn; John, Tommy
Clarence & Linda Veenstra — Veenendaal, The Netherlands
Theresa
Peter
Anita
Alice & Brian Van Der Lugt — Brantford, Ont.
Brenda & Tom Vint
Patti & Chris Rose (boyfriend)
Andy & Mabel Van Der Lugt; Stephanie
Darrin
Bonnie & John Vander Stoep — Millgrove, Ont.
Kristin
Kenny
Family and friends are invited to an open house to be held on Saturday, September 27th, 1986, from 1 p.m. to 4 p.m., at the Mount Hamilton Chr. Ref. Church, Upper Wellington St., Hamilton, Ont.
Home address: 54 Mohawk Rd., W., Apt. 305, Hamilton, Ont.

Ee, Friesland Chicago, Illinois
1946 September 12 1986
With thankfulness to the Lord, on September 12, 1986, we celebrated with our parents, grandparents and great-grandparents the occasion of their 40th wedding anniversary,

JAN and TINE VISSER
(nee VanderBij)

"Those who hope in the Lord will renew their strength." (Isa. 40:31)
John & Frieda Visser — Winnipeg, Man.
Teena Visser — Hamilton, Ont.
Annie Venema — Winnipeg, Man.
Leo & Carla Visser — Winnipeg, Man.
Sandy & Thea Siepman — Winnipeg, Man.
George & Gail Visser — Chicago, Ill.
Harold & Marg Visser — Chicago, Ill.
Pete & Bev Visser — Chicago, Ill.
24 grandchildren and two great-grandchildren.
Home address: 124 W. Park Ave., Elmhurst, IL USA 60126

Anniversaries

den Haag Caesarea, Ont.
1936 November 18 1986
"Blessed are those who dwell in your house; they are ever praising you." (Psalm 84:4)
Joyfully we give thanks to God for our parents'

Fifty years of marriage
and
Fifty years since ordination
as a minister of the gospel

JOHN and ELISABETH
VAN HARMELEN
(nee Lagerwey)

May the Lord continue to pour on them His covenant blessings!
Joanne & Alvin Beukema — Abbotsford, B.C.
Peter & Kari; Caitlin — London, Ont.
Betty-Lynn — Toronto, Ont.
Veronica & Arnold; Robert — Abbotsford, B.C.
Sandra
Susan
Ellen & John Van Til — London, Ont.
Gloria — Grand Rapids, Mich.
Ralph & Julie — London
John
Elaine
Brenda
Cor & Donna Van Harmelen — Grand Rapids, Mich.
Marci Jo
Mark
Whitney
Andy & Gerda Van Harmelen — Oshawa, Ont.
Lisa
Jeffrey
Laura-Ann
Please join us in an open house (before they go off to Florida) to celebrate with "Jan and Lies" on October 18, 1986, from 2:00 till 5:00 p.m., at the Hebron CRC, Whitby, Ont., 407 Crawforth St.
15 Putsey Dr., Caesarea, ON L0B 1E0
1 Ave. 41, SkyWay Village, Palmetto, Florida, 33561 (after Oct.)

1961 October 7 1986
We wish to thank the Lord for His goodness to our parents,

KEES and LIZ VREUGDENHIL
(nee Alkema)

in giving them 25 happy years of marriage together. Thank you, Mom and Dad, for your love and support, and for providing us with a warm, Christian home in which to live.
With love and best wishes:
Nick & Helene Vreugdenhil — Hamilton, Ont.
Helen
Andrew
Corine
Open house will be held on Saturday, October 11, 1986, from 8-10 p.m., in Grace Chr. Ref. Church in Chatham, Ont.
Home address: 33 Saugeen Ave., Chatham, ON N7M 5S8

Anniversaries

Uithuizermeeden, Groningen Lethbridge, Alberta
1946 October 9 1986
With joy and thanksgiving to the Lord, we wish to announce the 40th anniversary of our parents and grandparents,

HARRY and IDA VENHUIS
(nee VanHuis)

Wedding text: "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." (Psalm 37:5)
With our love and prayers for God's continued blessing:
Gary Venhuis; Jeremy, Tony, Amanda — Lethbridge
Joanne & Jake Feenstra; Joyce, Monica, Paul — Medicine Hat, Alta.
Grace & Randy Vos; Pamela, Laura, Joy, Brianne — Burdett, Alta.
Mary & Gerald Hendriks; Vincent — Lethbridge, Alta.
Ben & Trudie Venhuis; Keith, Kimberly — Lethbridge, Alta.
Home address: 1720 - 2 Ave., N., Lethbridge, AB T1H 0B4

Obituaries

Through a tragic accident the Lord has taken unto Himself our beloved nephew and cousin,

FRANK DE JONGE

at age 13.
Beloved son of Herb and Alie de Jonge as well as brother to John Michael and Herb Jr., all of R.R.#1, Ponoka, Alta.
Fondly remembered by:
Ralph & Grace Ridder — Maple Ridge, B.C.
Arthur & Gail Springer — Maple Ridge, B.C.
George & Betty Zondervan — New Lowell, Ont.
Bert & Gerda Hogeveen — Nepean, Ont.
Art & Hilda van de Kemp — Winchester, Ont.
Hank & Jane vanden Eykel — Pitt Meadows, B.C.
George & Helen de Jonge — Pitt Meadows, B.C.
and numerous cousins in B.C. as well as Ontario.
Funeral took place on September 4, 1986, at the Bashaw Community Centre. Rev. Dave Denholm officiated.

"And I, in righteousness I will see your face; when I awake, I will be satisfied with seeing your likeness." (Psalm 17:15)
Believing this, the Lord took home,

PETER FRED ZWART

of Strathroy, at the age of 38, on July 24, 1986.
Dear husband of Alice (Nasogaluak).
And dear father of Jan and Joe.
Beloved brother and brother-in-law to:
Folkert & Aafke Graansma — Strathroy
Gerrit & Janna Graansma — Strathroy
Gerrit & Jantje Vandermeer — Kincardine
Wes & Mary Zwart — Strathroy
Bert & Sylvia DenHartog — Strathroy
Joe & Hilda Brent — Stratford
Don & Linda Klinker — Strathroy
Frank & Diane Dam — Fenwick
Peter & Janny Breedveld — Edmonton
Step-son of: Mrs. Rennie Zwart — Burlington.
An uncle to many nephews and nieces.
Predeceased by his brother Albert (1963), by his mother Dieuwerke Zwart (Hamstra) (1970) and by his father Jan Zwart (1977).
Funeral services were held on Saturday, July 26, 1986, in the East Chr. Ref. Church and were conducted by Rev. J. Tangelder.

Anniversaries

Driebergen Burlington
1936 October 16 1986
"Commit thy way unto the Lord." (Psalm 37:5)
With joy and thankfulness to our God, we rejoice with our parents, grandparents and great-grandparents,

PAUL and WILMA ZYLSTRA
(nee Doornenbal)

on their 50th wedding anniversary.
It is our prayer that God will bless you for many more years for each other and your family.
Congratulations and all our love:
Dixie & Bert Vander Veen — Mount Hope
Margaret & Ed Houwer; Kenny, Jackie, Kevin, James — Caledonia
Henry & Ann Vander Veen; Michelle, Rebecca, Steven, Darlene — Dunnville
Joanne & Arnie De Boer; Trevor, Timmy — Hagersville
Sandra & Melvin Elgersma; Charlie — Cayuga
Linda & Mike Doucette — Hamilton
Judy Vander Veen — Mount Hope
John & Pat Zylstra — Smithville
Nancy & Mike Fletcher; Chantelle, Matthew — Hamilton
Jack Zylstra — Hamilton
Shirley Zylstra; Patrick — Hamilton
Ann & Mike Enderby — Hamilton
Paul & Penny Zylstra; Priscilla, Colleen — Hamilton
Henry & Helen Zylstra; Brian — Grimsby
Bill & Ann Zylstra; Michael, David, Robyn — Forest
Open house is to be held on October 11, 1986, at 2:00 - 4:30 p.m., at Maranatha Senior Citizens.
3260 New St., Burlington, L7N 3L4.
Best wishes only.

Obituaries

Op 9 september 1986 behaagde het de Here tot zich te nemen in heerlijkheid,

Mrs. HATTIE DIJKSTRA

op de leeftijd van 76 jaar. Zij liet een zeer moeitevol leven achter zich dat haar menigmaal, ook aangaande haar geestelijk leven, in vertwijfeling bracht. Zij is getrouw gebleven tot haar einde hier op aarde en is nu tot de eeuwige rust ingegaan.
Moge dit een troost zijn voor haar nabestaanden.
De bewoners van "South Chatham Village."

"You are my God, in you I trust." (Psalm 91:2b)
On Friday, August 1, 1986, God called home our mother, grandmother and great-grandmother,

TONA C. WIERSMA
(nee Prins)

at the age of 82 years, in Belleville, Ont.
Predeceased by her husband, Herman Wiersma in 1985 and grandson Clifford in 1973.
Jake & Ria Wiersma; Robert, Richard — Trenton, Ont.
Ria & Hans Dorgelo; Harold, Eric — Vancouver, B.C.
Granddaughter Margot Dorgelo and Ken Angus; Jeremy — Victoria, B.C.
The funeral service was held on August 5, 1986, at the Ebenezer Chr. Ref. Church of Trenton, Ont.
Rev. John Visser of Belleville and Rev. John Koole of Trenton officiating. Interment at Mount Evergreen Cemetery, Trenton, Ont.

C.C. keeps the Christian community in touch.

Help Wanted

CLAC needs Representative

The Christian Labour Association of Canada (CLAC) has an opening for a **Representative in its Hamilton, Ont., office.**

Applicants, male or female, will receive on-the-job training for one year in the area of organizing employees, negotiating collective agreements, organizing membership meetings, and generally promoting CLAC's Christian social principles and objectives.

Applications together with complete resumes, should be sent to:

Ed Vanderkloet, Executive Secretary
Christian Labour Association of Canada
821 Albion Rd., Rexdale-Toronto, ON M9V 1A3
Phone: (416) 744-2340

Soncatchers Renewal Crafts
also known as
Third World Imports
seeks a

MANAGING DIRECTOR

for Canada to import and market
Third World Cottage Industry Handcrafts at sustained and increasing sales levels.
These sales directly enable overseas poor to feed and help themselves when no other means are available. Ability to motivate and inspire volunteers and commitment to the CRWRC mandate is essential.
Extensive experience in retail marketing is preferred.

Please send resume or write for further information to:

Soncatchers Renewal Crafts
P.O. Box 5070
Burlington, ON L7R 3Y8

Events/Classifieds

For Rent

For rent — **in Florida**
Mobile home in 5-star park near Bradenton. Pool, marina, special pre-season rates Oct. and Nov. For information call: (416) 459-3913.

Real Estate

150 acre dairy setup, all buildings coloured steel. Pipeline. Stable cleaner. 20' x 64' silo. 32' x 80' implement shed. Five bedroom home, oil and wood heating. Very attractive property, many flowers and shade trees. Some terms.
100 acres fully tiled. Dairy setup plus hogs. Two silos. Two storey-brick home with new family-sized kitchen. Cows and quota available.
Do your family a favour. Come see this beautiful three-bedroom immaculate home on one acre surrounded by Maple and Cedar trees. Two-car garage. Paved road, only two miles from town.
Four bedroom brick bungalow, two fireplaces, comb. oil and wood hot water heating. Double attached garage. Large cut stone planters. Hardwood floors. Paved road. Good location.
29.53 acres on paved road. Three bedroom home, recently modernized. Steel implement shed. All workable level land.
150 acres, three bedroom bungalow. Beef barn. Buildings painted. Level land, all workable. South of Listowel.
291 acre dairy setup, approx. 180 workable, drained where needed. Newer free stall barn and milking parlour. Newer heifer barn plus bank barn. Two silos with tops and unloaders. Wonder shed, steel. Very good brick home. Cows and quota may be purchased.
Specializing in farms.
Call P.H. HILLER REALTY LTD.
935 Main St., W., Listowel, Ont.
Ph: 519-291-1544 Eve.
Albert Carson 291-1395

ADA REALTY LTD.
3412 - 102 Ave.
Edmonton, AB
T5W 0A3
Tel. 471-1814
Sid Vandermeulen
Contact us first when you think of moving to Edmonton and district.
Het vertrouwde adres.

Help Wanted

Full-time help wanted for **dairy farm** in Stayner area. Contact Robert K. Walker, Box 12, Stayner, ON L0N 1S0; 705-428-2021.

A Christian daycare requires a **teacher,** either with an E.C.E. diploma or an assistant, with partially completed E.C.E. Apply to: Bayfair Daycare, Box 37, Pickering, ON L1V 2R2; (416) 839-1842.

Resident manager/superintendent couple required for an elite downtown Hamilton apartment building. Experience preferred. Basic clerical and maintenance skills required. Two bedroom suite plus salary and bonuses. Call (416) 528-8956, ext. 47.

Single Christian father with school-age children requires full-time live-in help; lakeshore home. Duties will include regular housecare. Some office experience would be preferable. Southern Ontario. Reply to box #2417, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

For Rent

Small 1 bedroom apartment available in Grimsby. Please call (416) 945-3389.

Furnished Apt. in **Florida:** 1 bedroom, livingroom, 3 pc. bath and kitchen. Adult park near Orlando and attractions. Contact me at 1-416-895-5905 until Oct. 30; after that you may reach me at 1-305-886-0214. Monthly $360.00; weekly $85.00.

Teachers

BOWMANVILLE: Knox Christian School in Bowmanville is receiving applications for a possible opening for January for a **grade two** teaching position. Please forward letters of application to Knox Chr. School, R.R.#1, Bowmanville, ON L1C 3K2, attention: Mr. Bill Helmus, principal.

LONDON: The London Parental Christian School requires a **grade 5** teacher, starting January 1987. Please send your letter of application and resume to the principal, Mr. Herb Goodhoofd, L.P.C.S., 202 Clarke Rd., London, ON N5W 5E4.

For Sale

Hammond organ in excellent condition. Console. 16000 series. Asking $4,800. 1-416-389-6128 after 5 p.m.

Vacations

Sandy Bay Cottage
Rice Lake, Ont.
Don't be disappointed. Stay at a resort known for its *family* atmosphere and enjoy clean comfortable accommodations. Lovely views of Rice Lake. Great fishing and lots of friendly service. **Book early** for our annual Thanksgiving party.
Traditional dinner on us.
Call or write for reservations:
Art & Sue Breeze
R.R.1, Hastings, ON K0L 1Y0
(705) 696-2951

Let's Play Chess returns next week.

Events

A Fall Rally
will be held in
the Second Christian Reformed Church
of Sarnia
1281 Exmouth St.
on Tuesday, October 7 at 10 a.m.
Theme for the day is
FORWARD IN FAITH
Speaker for the morning session is Mrs. Ineke Parlevliet
Mrs. Theresa Bakker will be the afternoon speaker
hosted by the Wyoming Region of the Can. Fed. of CRC Women
London and Chatham Regions are invited

★ SPECIAL ★
HOLY SPIRIT
CONFERENCE
★ TO THE REFORMED FAITH ★
ALL DAY,
SAT. OCT. 25, 1986
In the beautiful new buildings of
REDEEMER COLLEGE
777 Highway 53 East, Hamilton (Ancaster), Ontario CANADA
9:00 am - 10:00 pm (registration starts 8:30 am)
A WHOLE DAY OF WORKSHOPS, PRAISE, WORSHIP, AND DYNAMIC TEACHING ENDING WITH SPECIAL EVENING WORSHIP SERVICE WITH
Grace Reinders & Colleen Reinders of Unity Music Ministries
AND THE CELEBRATION SINGERS
REGISTRATION $10 PER PERSON (NOT INCL. MEALS
A Christian Communications Centre conference
For more information call (416) 890-3222

Events

Calendar of Events

Oct. 3	Concerned Members of CRC Classis Chatham meeting in East CRC, **Strathroy,** Ont., at 8 p.m. Speaker: Rev. R.J. Sikkema. Topic: "Synod 1986 — Review and Preview."
Oct. 3	Organist John W. Vandertuin in recital at Chalmers United Church, **Woodstock,** Ont., at 8:00 p.m.
Oct. 3	Open house at new Chr. Ref. Church Office at 3475 Mainway, **Burlington,** Ont. Everyone welcome.
Oct. 3-4	75th Anniversary of the "Christelijke School," **Aalden/Zweelo** (Dr.), The Netherlands. For info. contact: Mevr. F. Pronk-Hagenauw, Brinkmaten 14, 7854TK, Aalden (Dr.), The Netherlands.
Oct. 4	Organ concert by Andre Knevel in St. Thomas Anglican Church, 99 Ontario St., **St. Catharines,** Ont., at 8 p.m. Sponsors: Duca Credit Union.
Oct. 4	"There's a Big Mac in Your Life: A Conference on the Macdonald Royal Commission Report." Sponsored by the Christian Labour Association of Canada. Speakers: Dirk de Vos and Ed Vanderkloet. At John Knox Chr. School, 82 McLaughlin Rd., S., **Brampton,** Ont., 9 a.m. - 3:15 p.m. For more info. call: (416) 744-2340.
Oct. 7	Fall Rally at 10 a.m. in Second CRC, **Sarnia,** Ont. of the London/Chatham regions of the Can. Fed. of C.R. Women, hosted by Wyoming. Theme: "Forward in Faith." Speakers: Ineke Parlevliet (a.m.) and Theresa Bakker (p.m.)
Oct. 11	Organist John W. Vandertuin in recital at Picton United Church, **Picton,** Ont., at 7:30 p.m.

Advertising Deadlines

Dated	Mailed	Display advertising	Classifieds
Fri. Oct. 3	Tues. Sept. 30	Wed. Sept. 24-8:30a.m.	Thurs. Sept. 25-8:30a.m.
Fri. Oct. 10	Tues. Oct. 7	Wed. Oct. 1-8:30a.m.	Thurs. Oct. 2-8:30a.m.
Fri. Oct. 17	Tues. Oct. 14	Wed. Oct. 8-8:30a.m.	Thurs. Oct. 9-8:30a.m.

THE CONCERNED MEMBERS OF THE CRC
IN CLASSIS CHATHAM
invite you to attend a meeting to be held at
The Strathroy East Christian Reformed Church
October 3, 1986 at 8:00 p.m.
Speaker: Rev. Raymond J. Sikkema
Topic: Synod 1986 — Review & Preview
Everyone welcome!

Thankful to the Lord, the consistory of
Georgetown Christian Reformed Church
announces that their pastor, the
Rev. John De Jong
served the Church for
25 years as Minister of the Word.
An evening of praise and fellowship will be held on
Saturday evening, September 27, 1986, at 7:30 p.m.
in the Georgetown CRC on Trafalgar Rd.
Georgetown, Ontario

YOU ARE INVITED TO THE
GRADUATION DEDICATION
CEREMONIES AT
REDEEMER COLLEGE
Saturday, November Eighth, 1986
at 2:00 p.m.
(guests must be seated by 1:30 p.m.)

- ★ Join representatives from government, other Christian colleges, universities, members of the board, parents and students to witness this *historic event.*
- ★ Dr. J.B. Hulst, President of Dordt College, will deliver the dedication message *"An Enduring Perspective."*
- ★ Witness the conferring of degrees on our first graduating class.
- ★ *Good seats* are still available in our overflow area (gymnasium) where viewing is possible via 10-foot video screens.
- ★ Parking is provided at the Ancaster Fair grounds. *Look for the signs.*

Please join us in celebrating new beginnings!
777 Highway 53 East
Ancaster, ON L9G 3K9
(416) 648-2131

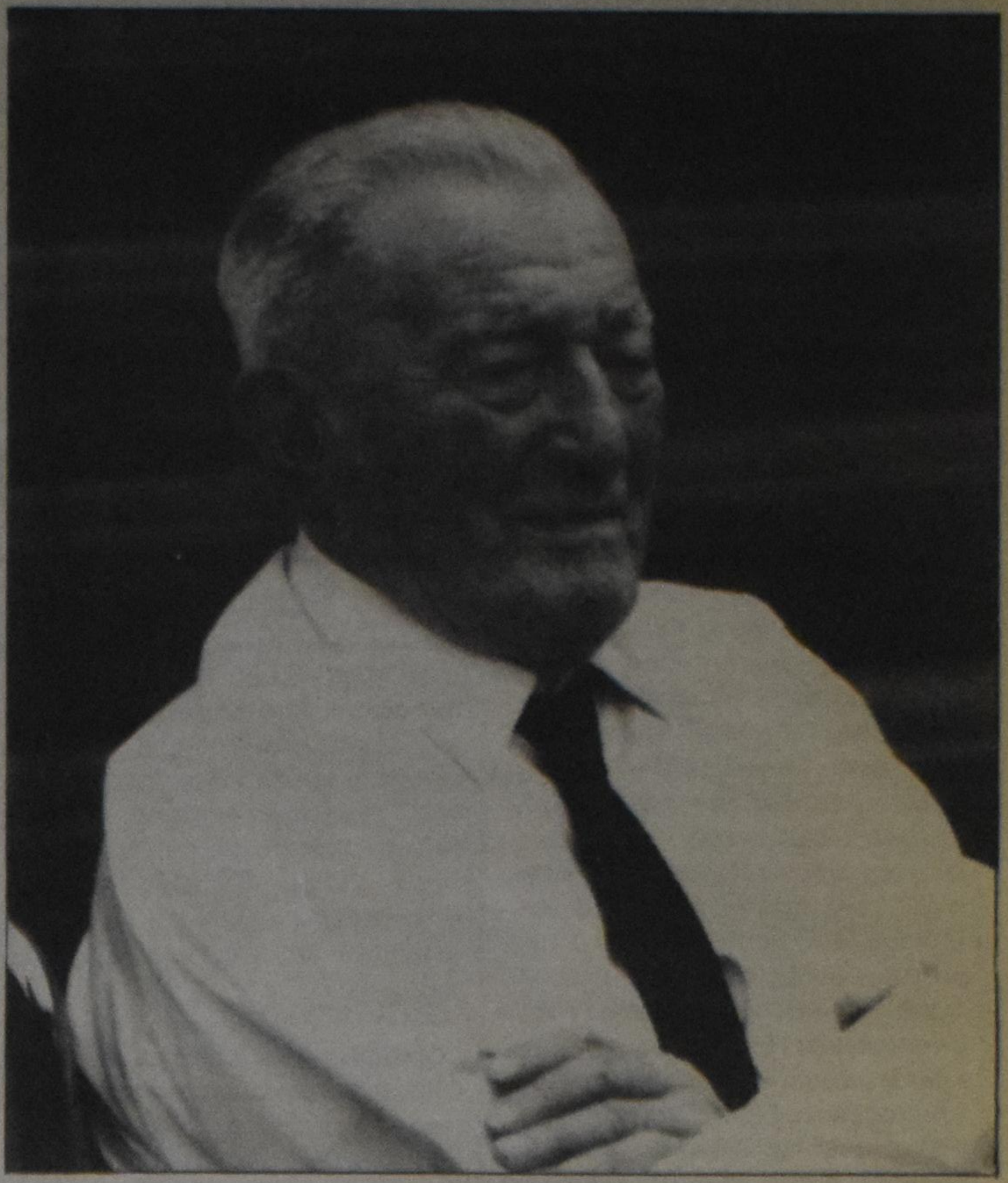
Dutch

Arend Runia is honderd jaar oud

Grace Meetsma

Uit mijn kinderjaren herinner ik mij dat mijn vader soms, als hij dacht dat de schriftlezing aan tafel voor ons moeilijk te begrijpen was, de betekenis van wat hij las uitlegde. Een voorbeeld daarvan, Prediker 12 weet ik nog goed. Hij liet ons zien hoe de "kwade dagen" in een mensenleven m.a.w. hoge ouderdom, met zich meebrenge: het verval van krachten, doofheid, blindheid enz. Vandaar het advies om in je jeugd de Schepper te leren kennen en dienen.

Daaraan werd ik herinnerd toen wij op 28 juli j.l. de honderdste verjaardag vierden van mijn vader Arend Runia.



Arend Runia

De maalsters uit Prediker zijn vervangen door een kunstgebit, het gehoorapparaat en de bril houden de deuren en vensters op een kier en de rolstoel komt de sterke mannen te hulp. Maar met ongewone helderheid van geest had hij naar deze dag toegeleefd en nu genoot hij van de grote belangstelling.

Een feestdag

Hij woont in het bejaardenflat Aldlânstate in Leeuwarden en op die dag wapperden de vlaggen boven het bordes. Voor 't eerst in het 22-jarig bestaan van het centrum was er een honderdjarige bewoner.

Arend Runia omringd door vijf dochters, drie zonen en vijf aangetrouwde kinderen. Grace Meetsma is in de eerste rij, derde van rechts.

De jubilaris ontving 's morgens in zijn kamer zijn predikant, de burgemeester en de directie van Aldlânstate. Hij verbaasde hen allen met zijn heldere herinneringen aan lang vervlogen dagen.

De rest van de festiviteiten bleef beperkt tot de familiekring, een gezelschap van ruim 70 personen. Daar waren Arend's "kid brother," zelf 87 jaar oud, acht kinderen, 19 van zijn 22 kleinkinderen, 14 van zijn 26 achterkleinkinderen, oomzeggers en talrijke aangetrouwden. Uit Canada waren we met zijn tienen gekomen, mijn man en ik, twee zoons met hun vrouwen en vier kleinkinderen. Wij vierden dus meteen een echte reünie in de conversatiezaal van het centrum.

Het hoogtepunt voor Arend kwam toen we met hem op het bordes poseerden voor foto's. Daarna gingen de jongeren met elkaar eten in een kerkgebouw dichtbij, terwijl wij als 22 ouderen de lunch gebruikten met vader. Hij ging ons voor in gebed en gaf na afloop een korte speech. Maar daarna was het ook tijd voor zijn slaapje.

Arend's jeugdjaren

De volgende dag zaten mijn man en ik op een terrasje in Bolsward, de geboortestad van mijn vader. We dachten er aan hoe honderd jaar geleden mijn grootvader de trappen van 't stadhuis beklom om de geboorte van zijn eerste zoon te registreren.

Arend's vader was los werkman op een steenfabriek en de inkomsten voor zijn gezin waren, vooral 's winters, zó dat moeder vaak uit werken moest. Zij kregen acht kinderen en met grote opofferingen bezochten die allen de Christelijke school, toen nog niet gesubsidueerd.

Uit deze tijd staat Arend nog helder voor ogen, hoe zijn vader eens tien weken thuis zat met een bezeerde knie, zonder enige uitkering. Geen wonder dat hij later zo sterk voelde voor sociale verzorging door ziekte-en-ongevallenwet.

Als twaalfjarige moest hij van school af en gaan werken in de Bolswarder Zuivel-export fabriek. Hij werkte daar zes dagen per week van 's morgens zes tot 's avonds zeven en dat voor fl. 1.50 per week. Vanaf zijn zestiende jaar mocht hij volgens de wet ook 's zondags werken. Dat werd dan dertien dagen werken en dan een zondag vrij. Vacantie was er niet bij. Op deze fabriek heeft ook mijn moeder gewerkt vanaf haar twaalfde jaar. Voor haar waren de werkdagen een uur korter.

Sociale uitkijk

Arend werd door de Gereformeerde jongelingsvereniging geinteresseerd in politiek. Voor enkele jaren was hij zelfs lid van de Christelijk Democratische Unie, een partij die zich verzette tegen sommige aspecten van de Anti-Revolutionaire Partij. Arend had in die tijd de naam dat hij "rood" was en zijn meisje Pietje Meyer werd daar wel tegen gewaarschuwd. Maar Pietje deelde Arend's overtuiging en in 1910 trouwden ze.

Dacht Arend in die jaren dat de maatschappelijke problemen en de bittere armoede onder de arbeidersklasse door politieke strijd konden worden opgelost, later kwam hij tot inzicht dat door het werk van de vakbonden een gezondere verhouding in het bedrijfsleven kon worden bereikt. Maar hij wilde geen lid worden van een socialistische bond en daarom richtte hij in 1913 met enige vrienden in Bolsward de Christelijke Bond van Fabrieksarbeiders op.

In 1914 sloot deze bond zich aan bij het Christelijk Nationaal Vakverbond, onder de naam van Nederlandse Bond van Christelijke Fabrieks- en Transportarbeiders. Arend werd secretaris van deze landelijke bond, terwijl hij bleef werken op de fabriek. Een klein succesje werd geboekt, samen met twee andere bonden, toen drie dagen vacantie met behoud van loon werd toegezegd aan de werkers van de Bolswarder fabriek! De Bond groeide snel, vooral in 't westen van Nederland en daarom werd er een hoofdkantoor geopend in Rotterdam. Arend legde toen zijn werk als secretaris neer.

Werken voor de Bond

In 1920 trad hij in dienst van de Christelijke Landarbeidersbond, waarin ook de werkers in de zuivelfabrieken waren georganiseerd. Deze benoeming bracht mee dat Arend en Pietje met hun gezin naar Leeuwarden verhuisden. Arend was vertegenwoordiger voor Friesland en later tweede voorzitter van deze bond.

Nu volgden jaren van intense arbeid, waarin hij de provincie doorkruiste in alle richtingen, meestal per fiets. Dit laatste en het verhuizen naar Leeuwarden, bleek heel goed voor zijn gezondheid te zijn, daar hij in Bolsward veel geplaagd werd door malariakoortsen.

Zijn werk bestond uit het voeren van besprekingen voor arbeidscontracten, spreken voor plaatselijke afdelingen van de Bond en het via de pers meer bekendheid geven aan het werk van de Bond. Niet alleen werd er getracht het ledental op te voeren en daardoor de invloed van de Bond te versterken, ook de verhouding met de Christelijke Boeren-en Tuindersbond verbeterde. Dit kon de verhouding tussen boer en arbeider ten goede komen.

Wat ik mij herinner van deze tijd in het leven van mijn ouders is de voortdurende stroom van bezoekers bij ons thuis. Vader was meestal 's morgens thuis en ieder die hem spreken wilde kwam dan aanbellen. Vader's kantoor was de huiskamer, waar een massief bureau met een oude Remington een belangrijke plaats innam. Velen kwamen ook met persoonlijke moeilijkheden en daardoor ontstond er een vriendschap met velen. Mijn moeder stond altijd klaar voor mensen die bleven eten of slapen.

Toen in de crisisjaren de werkloosheid het voor velen zo moeilijk maakte, bekrompen de vertegenwoordigers van de Bond vrijwillig hun salarissen. Vader werd secretaris voor Friesland van het comité: "Jong Holland snakt naar werk!" Voor twee zomers bracht hij zijn vacantie door in het werkkamp in Gaasterland, waar mijn moeder de keuken verzorgde en mijn broertjes aardappelen schilden.

Moeilijke jaren

In de oorlog werd de N.C.L.B. evenals de andere bonden van het C.N.V. ontbonden door het massale aftreden van leden en bestuur. Arend werkte toen voor drie jaar voor de bedrijfsvereniging "De Waarborg." Daardoor kon hij in contact blijven met velen in de provincie. Achter de schermen bleef ook de N.C.L.B. actief. Onder leiding van Marinus Ruppert kwamen de bestuurders af en toe bijeen in Zwolle. Dat was natuurlijk verboden. Op tafel lag dan een kaart over de woningbouw in het dorp Anjum voor het geval een inval zou worden gedaan.

Vader was ook betrokken bij het ondergrondse werk en voor velen wist hij een onderduikadres te vinden. Dit zijn voor mijn moeder moeilijke jaren geweest. Bij het gevaar waaraan mijn vader bloot stond, waren er zorgen om twee zoons en twee schoonzoons die ondergedoken waren. En haar eerlijk en zorgzaam karakter kwam in felle opstand tegen het onrecht en 't verdriet dat anderen aangedaan werd.

Lid van de Provinciale Staten

Na de oorlog kwam het werk voor de landarbeiders weer op gang en mocht Arend nog een

Vervolg op pagina 20...

Mijn vriend Johannes Brouwer in Canada leest *Calvinist Contact* zeer getrouw. Als ik in dat blad iets te ver overstag ga, laat hij het mij weten. Zo schrijft hij in zijn laatste brief dat één verhaal over vacantie-gebeurtenissen genoeg geweest zou zijn. "Jij blijft maar doorzaniken, "schrijft hij," er zijn warempel wel grotere problemen dan lekke tenten ...

Van Halsema's Onthullingen

Een doorn in het vlees

Daarin heeft Johannes gelijk. Om maar iets te noemen: schoenfabrieken produceren geen schoeisel voor oudere mannen die al hun calcium gedeponeerd zien onder hun grote tenen. Knippen is er niet meer bij. Ik gebruik meestal een nijptang.

Ik loop nu al sinds 1968 in een paar Braziliaanse schoenen die ik in Canada op eén "sale" kocht. De zolen willen niet stuk, maar het bovenleer begint te knetteren van ellende. Dus leidde Margriet mij bij de hand naar de Heerestraat, waar schoenenwinkels Stad en Ommelanden van schoeisel voorzien. Margriet vond het geen gezicht dat een man van mijn standing (eens ben je toch inspecteur geweest, Jan) de straten van Groningen ontheiligde met zulke aftrappers. Ik wees haar op de hondepoep op de trottoirs ... dat is pas verontheiliging!

Nu zit ik met een paar nieuwe schoenen waarin mijn hoornige nagels een doorn in het vlees geworden zijn, net als bij Paulus. Maar onze geliefde apostel zal toch wel een andere doorn gehad hebben. Die sjokte de wereld af op lekkere open Romeinse sandalen ... heerlijk! De Middellandsezee-wind spoelde om zijn tenen.

******

Maar in Nederland ga je niet op sandalen ter kerke. Dat staat niet voor oudere mannen. Daar heb je stevige schoenen voor nodig, waarvan het bovenleer niet meegeeft. Een paar zondagen heb ik mijn kruis geduldig gedragen. Zat in de kerk als een monnik met erwten in zijn schoenen. Dacht: er zijn mensen in deze kerk wiens lijden groter is dan een nagel die zich op bloedige wijze in tenenvlees drukt. Margriet zei: "Eventjes doorzetten, kerel, er is geen voet zo gek of er past een schoen aan." Die leukerd! Ze moest eens weten dat het bovenleer van mijn nieuwe schoentjes van een oude afgedankte koe kwam. Er zat geen rek in!

I keek langs de vrolijke gezichten der kerkgangers en dacht: jullie moesten eens weten van mijn lijden. Aangezien men mij in mijn Canadese schoenen ook altijd voor een vrolijke kerkganger aanzag, merkte niemand dat er iets loos was met die oude Jan. Het lijden der mensheid wordt niet meer opgemerkt door lieden die toch vanwege hun Christelijkheid dat wel behoren te doen. De grote meerderheid is zo met zichzelf bezig, dat je een revolver tegen je slaap kunt drukken en niemand zal het opmerken. De mensen in de kerk gunnen zich geen tijd om nou es even rond te zien of er door iemand geleden wordt. Men komt naar de kerk als naar een restaurant: gauw even eten, en weg wezen!

******

Nu ben ik toch weer te voorbarig ....! Toen de kerk leegstroomde en kerkgangers zonder enige woorden van Christelijke saamhorigheid zich ijlings uit de voeten maakten, hielden zoals gewoonlijk een paar oudjes nog nabetrachting op het lege kerkplein. "Hebt u wat onder leden?" vroeg Moeke Jansen, "U kijkt zo zielig, meneer van Halsema, en ie lopen ook ja een beetje mank!"

Nu ga je een grote teen niet aan de grote klok hangen en daarom antwoordde ik met een smartelijke trek om mijn mond: "Een beetje koppien, Moeke, gaat wel weer over." Waarop Moeke zei: "Gelukkig moar, ik dacht anders al, die man loopt op schoenen die kniepen. Want dat is erg hoor, meneer van Halsema! Mien Piet, och die laiverd is nu al ja weer jaren dood, had ook zo'n last van zien grote tenen, hè? Hij ging wel es met zien rubberlaarzen aan naar kerk, bovenstukk'n mooi onder zien Zondagse broek. "Ik mot ze de ruimte gev'n," zei mien Piet dan, "aans (anders) heb ik ja niks an de hele preek." Ik schaamde mie wel eens, heur, want kerkmensen zeiden voak: 'hai, hai, ol Pieter het weer gain tied had om strontleerzen uit te trekken, zo van de stal naar kerk ...' "

Margriet kwam er ook even bijstaan en ras veranderde Moeke Jansen van onderwerp. Haar Piet had maar een keuterbedrijfje en enige zijner zonen waren uit naar Canada. Nou, als Moeke Jansen en Moeke Margriet aan het uitwisselen gaan! "Och, mevrouw van Halsema, ons Gerrit en Jannie hebben der weer een dochtertje bie. Jannie was al drie wek'n over heur tied, en zodoende bin ik drie wek'n niet bij telefoon wegweest ....

******

Die bakerpraatjes interesseerden me niet bepaald en gelukkig zag ik net de jonge dominee met zijn baard-gezichtje zich op z'n racefiets hijsen. Hij keek wat schuw naar mij, want hij heeft het niet voorzien op oude mannetjes wiens hangplooien op Abraham Kuyper's gelijken. Om van de dames af te zijn trad ik op de dominee toe, en probeerde niet te hinken. Aarzelend bleef hij bij zijn fiets staan. Hij zal gedacht hebben: ging het net zo lekker vlot vanmorgen, en daar komt dat oude mannetje te zeuren!

Zijn baardig gezichtje klaarde zienderogen op toen ik hem vertelde, dat ik hem wel eens slechter had horen preken. "Ik meende op te merken," zei de dominee, terwijl hij een wasknijper in zijn rechter broekpijp deed zodat hij nog es weer in dezelfde broek kon preken, "dat u er wat ongemakkelijk bijzat vanmorgen." Ik zei pijnlijk: "dat hebt u goed gezien, ik heb namelijk een hoorn in het vlees." "Een doorn bedoelt u? Kom ermee voor de dag," riep hij, verheugd dat hij zijn ambtsdrachtelijke gaven over mij kon storten (voor het eerst, want vanwege schijnbaar onoverkomelijke theologische verschillen had hij ons nog nimmer bezocht).

Ik vertelde hem van mijn knelpunt. Lichtelijk opgelucht begon hij te grinniken. "En ik dacht nog wel: ik moet mijn preek wat bijdraaien want meneer van Halsema zit zo zuur te kijken." Toen, ernstiger: "Mijn vader die professor was aan de V.U. had precies hetzelfde probleem als u. Hij ging er mee naar de prof die voet-therapie doceerde en die gaf hem goede raad ...."

******

We kreupelden naar onze flat. Twee zielige mensjes, want Margriet loopt ook niet meer zo best. Gelukkig had Margriet nog een fles karnemelk in de kleine koelkast. "Wat moet je daar nu mee," zei ze. "In mijn schoenen gooien, twee uur laten staan, dan met je blote voeten er in, en drie uur wandelen," zei ik geheimzinnig. "Maar dan mis je de vijf uur dienst," riep Margriet ontzet. "Ik kan het net maken," zei ik.

En zo kreupelde Jan van Halsema heen en terug naar de Grote Markt — en dat is een end hoor! Wonder boven wonder, toen ik de Goede Herder kerk binnentrad, was de pijn verdwenen. Onder de lichte preek, achter me, fluisterde een jongetje tegen zijn moeder: "Wat stinkt het hier, hè Mam, net karnemelk." Ik had me om willen draaien en jubelen: "De V.U. is er goed voor," maar net nam de preek een boeiende wending, keek de baardige jonge dominee zo blij, dat ik stilletjes dacht: jij komt er nog wel baardmannetje! Misschien heb jij een echte doorn in het vlees nodig, en geen doorn die zich oplost in karnemelk ....

Zou ik u de brief van Johannes Brouwer citeren .... Nou, de volgende keer maar!

Het huis van Dientje Deel 1

Lini R. Grol

Het volgende verhaal is echt gebeurd en vond plaats in het jaar 1952.

"Hoe is het met je huis, Dientje?" plaagden de zusters terwijl Dientje hen van koffie voorzag. Ineens was iedereen vol belangstelling. "Een huis, Dientje?

Dientje knikte blij: "Ja, ik heb een beeld van een huis gezien, nog geen vier minuten lopen van het ziekenhuis, een mooi wit huis op de hoek van de straat met een mooie tuin, met hoge bomen en een prachtig uitzicht over de heuvels."

Ze was ademloos toen ze alle deugden van het huis had afgerateld. Het half dozijn zusters luisterden met gemengde gevoelens.

"Wat moet je met een huis? Je hebt niet eens een gezin." En een ander voegde er aan toe: "Niet eens een *boyfriend* of een auto."

Dientje glimlachte en zonder op te kijken van haar werk zei ze bijna triomfantelijk: "Heb ik helemaal niet nodig. Het huis kan ik zelf bekostigen, een auto heb ik niet nodig want het huis is zo dichtbij dat ik in koffietijd naar huis zou kunnen gaan. Bovendien, de bus stopt net voor de deur."

"Alle emigranten zijn gek van een huis," wist een ander op te merken. Ineens ging de deur open en Irene, een Poolse van de huishoudstaf keek om het hoekje en waarschuwde: "De directrice komt er aan."

"Dobry-gee," welkomde Dientje haar vrolijk. Ineens dronk iedereen haastig zijn kopje leeg en verdween naar zijn zaaltje. Irene glimlachte ondeugend en zei met haar zwaar Pools accent: "Nou kunnen ze rennen."

"Doet ze deugd," grapte Dientje. "Koffie met room, Irene?" Irene zuchte eens even en klopte op haar omvangrijke heupen: "Niet zoveel suiker en room zegt de dokter." Ze rolde met haar ogen en haalde haar schouders op." Ja toe maar, het is toch te laat."

Te laat voor wat? Hollywood?" Dientje gaf haar royaal koffie met room en suiker. "Je weet het nooit misschien hebben ze nog eens behoefte aan een gezellige dikkerd."

Irene gierde en verslikte zich haast in haar koffie. "Heb je gehoord, ik ga een huis kopen," vertelde Dientje trots. Irene zette haar kopje neer in verbazing. "Waarom? Je bent pas in Canada, en ... oh ga je misschien trouwen?" Ze keek vol verwachting naar Dientje die haar wagentje een schop gaf dat de kopjes rinkelden.

"Waarom moet ik persé getrouwd zijn om een huis te hebben? Ik kan dat huis best alleen betalen."

Irene keek even verschrikt van die uitval. Ze had weinig aanspraak in het ziekenhuis en Dientje was al direct goede vriendjes met haar geweest en verwende haar met kopjes koffie. Had ze haar nu echt boos gemaakt?

"Och, ik dacht zomaar, iemand zoals jij ... je bent nog jong en als je vast zit aan een huis, kon dat wel eens

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Dutch

Arend Runia is honderd jaar oud

... vervolg van pagina 18.

paar jaar meewerken aan de opbouw, tot zijn aftreden in 1964.

Hij had intussen zitting genomen in de Tribunale Rechtbank, ingesteld om mensen, die in de oorlog fout geweest waren, te berechten. Samen met mijn moeder werkte hij later aan de reclassering van sommige veroordeelden.

In de na-oorlogse jaren was hij voor acht jaar lid van de Provinciale Staten van Friesland voor de Anti-Revolutionaire-Partij. Hij deed veel voor de uitbreiding van het net van ziekenhuizen in de provincie. In diezelfde periode besteedde hij veel tijd aan kerkeraads- en evangelisatie werk.

Voor zijn werk op sociaal gebied werd hij benoemd tot Ridder in de orde van Oranje Nassau.

De laatste jaren

In 1966 verwisselden mijn ouders het huis in de Hoeksterstraat, waar ze 46 jaar hadden gewoond, voor de comfort van het nieuwe Aldlânstate. Moeder heeft hier maar kort van genoten, want in october '68 nam de Heer, die ze zo moedig en trouw gediend had, haar tot Zich.

Vader bezocht ons in 1969 en weer in '70. Tijdens dat tweede bezoek woonden wij in Neerlandia waar hij onder de pioniers nog vrienden uit zijn jeugd in Bolsward aantrof.

Sinds 1974 woont zijn dochter Jis bij hem en we denken dat zijn goede gezondheid en uiterlijk te danken zijn aan haar goede zorgen.

Terugziende over zijn leven, verbazen we ons over de geweldige veranderingen die er plaats vonden. Enorme verbeteringen, maar ook grote verschuivingen die veel persoonlijke aanpassing vereisten. Normen en levensstijl zijn veranderd, ook in de familiekring.

In zijn zonnig hoekje in een huis waar hij zich niet echt thuis voelt geniet hij nog van het leven, dankbaar voor God's goedheid. Maar soms is zijn geest verward en dan zijn de nachten vaak moeilijk.

Hoelang nog voor het zilveren koord wordt losgemaakt? Daarop wacht Arend, die in zijn jeugd zijn Schepper liefhad, tot de dag dat zijn geest mag weerkeren tot God die hem geschonken heeft.

Grace Meetsma woont in Calgary, Alberta.

Het huis van Dientje

... vervolg van pagina 19.

moeilijkheden geven. En een huis kost veel geld, niet alleen aanschaf, ook de hypotheek en het onderhoud." Het kwam er allemaal moeizaam uit, in verdraaid engels, maar Dientje begreep wel waar ze op aan werkte, en zag Irene's goede bedoeling wel in.

"Nee Irene, ik ben niet meer zo jong, en ik moet in dit vreemde land een thuis maken voor mezelf. Ik heb niemand anders ...." Ze stak haar kin op en zei dapper: "Heb ik ook niet nodig, kan het zelf wel af hoor."

Irene schudde haar hoofd "Iedereen heeft iemand nodig." Even waren ze allebei stil, dan zei Dientje "Ja, maar het zegt ook ergens: God helpt wie zich zelf helpt." Nu knikten ze allebei, en waren ze het eens.

"Wel, ik ga mijn mensen eens een bakje troost brengen, ze zullen niet weten waar ik blijf. Mannen zijn gek op hun koffie." En daar ging ze met haar karretje vol heerlijkheden.

Op het mannenzaaltje werd ze blij begroet. Eén van hen, een makelaar, kwam vlug naar haar toe: "Wat hoor ik? Wil je een huis kopen? Ik heb een leuk bungalowtje voor je. Je kunt het in vijf en twintig jaren afbetalen, splinternieuw met een leuk lapje grond voor een tuintje, net iets voor je. Als ik eind van de week thuis ben kom ik je halen en laat ik het je zien." Hij klonk enthousiast. "Laat ik je nu aan een huisje helpen, en ik zal het goed met je maken." Hij draaide om Dientje heen, een en al aardigheid.

Intussen was Irene de zaal opgekomen met haar zwabber en emmer. Ze keek ongerust van Dientje naar de makelaar.

"Hoeveel" vroeg ze nors: "Hoeveel vraag je voor huis en rente op hypotheek?"

Hij keek haar even verbaasd aan, maar schoof haar toen minachtend opzij, "Ga heen mens, wat gaat het je aan?"

Maar Irene liet zich toch niet zomaar opzij schuiven. Boos ging ze voor de makelaar staan en eiste: "Ja, hoeveel kost je huis? Niet alleen kost, ook rente? Haar ogen schoten vonken, toen hij spotte: "Ach mens, wat weet jij van zulke dingen af?"

(wordt vervolgd)

Lini Grol schrijft zowel engelse als hollandse verhaaltjes. Ze woont in Fonthill, Ontario.

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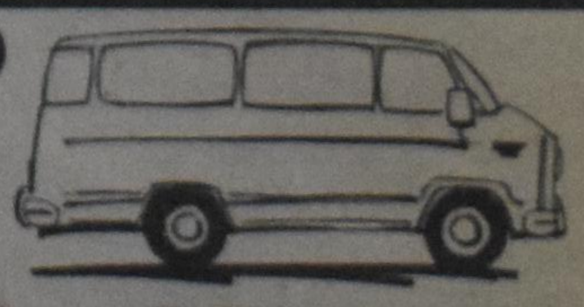

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